The New Christianity

A Quarterly Journal
or its promotion and interpretation

BIBLICAL CROSSROADS

THE FUNCTION OF RELIGION
Norman R. Gutry

EDUCATION NEEDS THE CLASSICS
Myron H. Broomell

THE LIGHT AND HEAT OF NATURE AND OF SPIRIT
Laurence R. Atwood

RELIGION AND PSYCHOLOGY
Gwynne and David Mack

ANSWER TO A SHRUG
R. Lawrence Capon

TRENDS AND DEVELOPMENTS

BOOK REVIEWS

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50 cents a copy AUTUMN, 1935 $2.00 a year

The
New Christianity
AUTUMN, 1935

Volume I Number IV

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Published quarterly for the Editorial Board by Powell Printing Company, 34 Brattle Street, Cambridge, Mass.

Subscription: $2.00 per year.

Subscription Agents: The New-Church Press, 108 Clark Street, Brooklyn, N. Y.

Editorial correspondence should be addressed to William F. Wunsch, 57 Avon Hill Street, Cambridge, Mass.

TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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NEW CHRISTIANITY
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VOL. 1 AUTUMN, 1935 No. 4

Biblical Crossroads

Historian: You have been thrust pretty well to one side in the Bible, Scientist!

Scientist: You mean in the Bible itself, not in study of it.

Historian: Oh, in the study of it, of course, you have been instrumental in revolutionizing what is known about it. No, I mean in the Bible.

Scientist: For myself, I never felt that I had much place there. It was the Religionist who was sure that I was to be found even in the first chapter of Genesis.

Historian: Well, I find traces of you in many another spot. I have had to record your presence there. True, in your contemporary person, you have stepped out of many a passage where you once stood.

Scientist: But you keep reminding people that I once stood there. I think that you are too insistent on it for the Prophet's taste.

Prophet: Indeed, yes.

Historian: I know. But when your ancestor, O Prophet, said that God created the world, he did have his fellow-scientist's view of the world in mind.

Scientist: His *fellow*-scientist's view, yes. What a long way we have come! What a small world it was! Only this earth, in fact; a flat world resting on waters, and canopied, with light for just this small area provided not far overhead.

Historian: Your fore-runner, Scientist—

Scientist: I think I must demur. Wasn't it Everyman?

Historian: True. It was the ordinary observer. Still I should record it as the science of that time, so far as there was any.

Scientist: And the stars, mentioned incidentally, have proved to be by far the greater lights!

Historian: So they have.

Prophet: True enough, as you agree. But why, Historian, do you want to hold the great words of Genesis to their first meaning?

Historian: "Hold" them to it? That was their meaning.

Prophet: True. But the words are as tenable today as they were then, now that through the discoveries of brother Scientist we appreciate the unimaginable dimensions of the universe. To me, God's hand is all the more required.

Scientist: But the greater lights are still considered small ones in Genesis.

Prophet: Oh, my mind does not dwell so much on the fact that we have come to realize the illimitable extent of the universe, or on the magnitude the stars have acquired—but on the magnitude which the essential truth has acquired.

Historian: You do not mean that the ancient author foresaw the larger truth of his words?

Prophet: No. No. Except that he would still have been disposed to ascribe to a Divine hand what lies around us, however extended this may be. The truth he wanted to declare was that things did not come about of themselves, but arose out of the being of the Infinite, or had a Maker.

Scientist: Of course, there you overpass my horizon. For my part, I examine the observable, note what exists, trace some of the ways by which it has come to be, and cannot see to any circumference. I do little more than this—but it is a good deal!

Prophet: Today, friend Historian, I think I meet you oftener in these great questions than I do brother Scientist. I think that your sway over people's thought extends far. You tend to hold people to ideas at the point of the origin of the ideas. You say that what the great words of Scripture meant when they were first uttered, they mean now.

Historian: It is a fundamental work I have done, even on your Scriptures, O Prophet. Is there a reliable beginning for thought, even for yours, except in the meaning which the Scripture words actually had?

Prophet: True enough. But meanings may deepen.

Historian: And I record that, too, do I not?

Prophet: Exactly. There, too, you give solid help. I rely on it. From first to last in the Scriptures you trace a progressive disclosure, for example, of what God is. When the words, "God made the world," were first spoken, God was not conceived as He was later on by my majestic fore-runner, Isaiah, nor as He was manifested still later in the prophet of prophets, the Christ. Yet all that we know now of God, God was when He made the world. Why may we not say and read the words now in this fuller light—not with their primitive, meager meaning?

Historian: I concede, of course—do I not, as you say, demonstrate it?—that the conception of God has grown

as has the conception of the world. Today, when a man says, "God made the world," both terms, indeed all three, in the statement mean vastly more than they meant even a hundred years ago.

Prophet: Indeed, why should not your own findings be utilized?

Scientist: Or mine?

Historian: Where I "stick"—

Prophet: I should hardly have ventured to use the word!

Historian: Where I "stick" is at putting the meanings which have been gained over ages, into the words of early time.

Prophet: Because that is a valid objection in your own inquiry. So it is.

Historian: Eminently so. But can one import the later meanings validly in *any* inquiry—your own, for instance? Isn't this confusion? Does it not wipe out the intermediate growth of thought which I have been at pains to record?

Prophet: Rather, it means that we make use of that long growth of meaning, and occupy to the full the truth to which we have been brought.

Historian: Still the richer meaning does not seem to me to belong to the early words.

Prophet: Depending on the mind behind them.

Historian: A mind, you mean, beyond the writer's mind?

Prophet: Yes.

Historian: Ah, now you transcend *my* province. I investigate and record what I have heard you call the natural history of the Scriptures. I ask, and say when I can, at what time a Scripture was written, by whom among men, from what earlier written sources if any. As for a deeper origin, or any Divine imparting of what was set down, I—well, I just do not know. That is not observable datum, historical episode.

Prophet: So I should say, also. That is for religious insight to see. Higher origin for nature than cell and primordial energy, science does not detect, and, I presume, never will. Higher origin for Scripture than human composition, history does not detect. The prophet, I think, can detect it in history, but he is reading your record in the light of religious conviction and insight.

Scientist: We cannot grant, can we, Historian, you and I, that the ancient words, "God made the world," are so ample with Divine intention that they may be read meaning all that they can mean now?

Historian: They seem to me to be restricted in meaning to what they said in their original context.

Prophet: No, I feel that that is for me to declare.

Poet: May I put in a word here?

All: By all means, do!

Poet: I recall that I tried to put in a word back in the days when the Religionist wanted the Scientist to stand sponsor for the sublime first chapter of Genesis. I felt that that chapter was kindred rather to me. Perhaps I may more easily slip a word into the present discussion.

Prophet: Yes, what is that?

Poet: Only a comment on how sayings gather meaning. I think that you, Scientist, will not find it far from your field.

Scientist: I have learned to be interested!

Poet: One of my family once wrote, "The child is father to the man."

Prophet: Quite as my eldest Brother said a word about "Except as little children."

Poet: We *are* on common ground there, Prophet. My poet's thought was fairly simple.

Historian: You determine it, I suppose, from what is known of his thought in general, from the poem as a whole.

Poet: Yes, but think how much more we can mean with the very same words today. And we shall use them, meaning much more. One of your young relatives, friend Scientist, with the much bandied name "Psychologist," has given us worlds of meaning which Wordsworth did not dream of, to put into those words.

Scientist: Very true.

Historian: But you are not suggesting that the added meanings should be read back into the poem?

Poet: Indeed, no.

Prophet: I thank Poet for his illustration, however—good as far as it goes. But then comes a great difference. Wordsworth's word was Wordsworth's. I am the last, of course, to deny the Divine spark in poetic genius. The Divine Word, it is my conviction, is diffused in the truth of all noble literature. But I am also persuaded, by my own experience, that it can be concentrated in a literature of its own. By whatever agents, God speaks a Word of His own. And His utterance is ample for His mind—to Whom all truth is present, our truth, even more truth to come.

Scientist: You speak to the man in me, Prophet, and I suppose, if I may undertake to represent him, to the man in Historian. As livings souls (so you are bent on viewing us) we can join you in that conviction, I think, Prophet, though it is your especial gift and province to declare it.

Historian: We have, of course, been speaking from our professional fields of work. As men with private spiritual aspirations—

Prophet: As men with private spiritual aspirations, I pray you may join me in my conviction. For I am bounden to you both, truly, in your preoccupation with your fields of work. As you two have gone intently on your professional ways, have you not in the end aided religious insight? You, friend Scientist, by extending its scope? You, friend Historian, by giving it more acute consciousness of its long growth?

The Function of Religion

Norman R. Gutry

T is difficult to formulate a definition sufficiently comprehensive to include all the activities of all religions. The historian is probably best satisfied by the statement at religion is "belief in the supernatural"; but religions nether good or bad can be included in that category. therefore, we want a definition of religion that stands r the worthy elements of religious life alone, religion ould be thought of as comprising all those activities, terests and processes that are directed toward the "mak- g of manhood." It is with this idea of religion as "the aking of manhood" that we shall in this article proceed substantiate the claim that the prime function of re- gion is always "learning," or man's appropriation of uth into his life.

Historically, the dominant functions of supernatural re- gion have been worship of the unknown, belief in mys- ries, and obedience to external authorities. The com- ulsive forces inspiring these attitudes were the desire for aterial prosperity and health and the hope of eternal fe; the values accrued chiefly to the rulers and priests, ining for them the obedience and submission of the asses. The evils, too many to enumerate, sprang chiefly om the attitude of despising the natural life and the aterial world. Almost all known abuses of body, mind nd spirit have been tolerated and even fostered in the me of religion. Priests and rulers claiming supernatural thority and power have continually exploited the nat- al desires and fears of the masses. The needs of hu- anity have been neglected, such neglect being justified a belief in the all-sufficiency of future rewards. It is vious that activities centering around the belief in the pernatural have been of doubtful value. The continua- on of such religion, whether in primitive or in more lvanced forms, was dependent upon one factor, that of niversal ignorance involving belief in supernatural owers as the cause of material prosperity. Consequently, e overthrow of the old religion in recent times is the mple result of the gradual elimination of such ignorance nd the coming of a considerable degree of material suc- ss without the aid of supernatural causes.

A complete change is now taking place with the spread learning, a change which is climaxed by the arrival of ientific techniques in the provision of possible material rosperity for all, making possible also to the great masses share in more abundant living. What religion as "belief the supernatural" promised, science now provides. The njoyment of the natural life which religion forbade, ience allows and makes possible. So, with distress, some itness what they think is the passing of the religious ind. Others, however, may see through the confusion this present upheaval the *discovery of the religious ind.* What some call the abandonment of the super- atural, "the passing of the gods," others recognize as the abandonment of a materialistic use of fictitious supernatural powers and sanctions; the passing of inferior and false substitutes for science, masquerading under the name of religion. While it is true that most people seem to care little about the salvation of souls, it is also a fact that a great multitude are caring more about learning how to live. The barrenness of the old supernatural religions is now evident. The world cannot go back to them. The old religion is destroyed. We can no longer believe in the magic power of the priest over personal health or of religious sacraments over the fortunes of an army. We can no longer accept the authority of the priest in fields in which he is ignorant. We can no longer hold to the infallibility of creeds or bibles.

This great upheaval, the greatest in history perhaps for centuries to come, is not the overthrow of personal idealism but of superstition and sentimentalism. It is the refusal to worship in ignorance, to believe the unreasonable, to obey arbitrary commands. It is in reality the enthronement of the truth as the one power for good in human life. *It is the discovery of learning as the prime function of religion.* Frequently, it is observed that progress in social change and in the control of social forces has not kept pace with the development of the natural sciences and the control of material forces. And this condition will remain until the churches openly admit and universally proclaim that religion means learning how to become human in personal, social and world activities. Until that time, science, philosophy and religion will be working at cross purposes.

Some one may here remark that it would be absurd to think that there has been no real religion until this day of so-called enlightenment. Most certainly there have been saints in every age and under every form of religion. The outstanding characteristic of their life, however, was not that they believed what they were told nor that they submitted to the recognized authorities, but that they learned how to incorporate truth into their life. It was that they loved truth for the sake of its use in life. It is true also that every religion as an organization has been interested to a certain extent in personal enlightenment and social betterment, but such interests and activities have been secondary and were fostered for the sake of the preservation of the religion rather than for the sake of the development of man. Over against an apparent interest in the development of humanity by supernatural religion we must see the *laissez faire* attitude of its proponents who regard God as the author of things as they are. In that view man can do nothing about his own salvation; human nature is evil and cannot be changed; social conditions cannot be improved by organization; and human suffering, always to be expected, can only be alleviated by charities.

Down through the ages the inconsistencies and inadequacies of so-called religion have been recognized by leaders in religious thought and three distinct attitudes have been encouraged. It was natural that an extreme reaction should cause men to claim that our idea of right and wrong must be gained by "experience." This emphasis would have been very fruitful if it had been inclusive in its choice of the field of experience; but its general tendency was to exclude all but natural experience and thus to lead to and encourage materialism. The second attitude, designed to avoid the dangers of both naturalism and supernaturalism, sought authority in the "inner light." This, however, led in turn to the dangers of giving equal powers to ignorance and wisdom. The "inner" light is truly the authority for personal guidance but has proved entirely inadequate as authority for social life. The third attitude is that of the complete acceptance of tradition. What has been found true by the fathers is declared to be divine truth and therefore of authority for us. This attitude is right in its insistence upon an historic basis for religion; but it is wrong in its assumption that there must be no change in the interpretation of the historic facts. These three attitudes are in conflict as long as religion is thought of as belief in the supernatural; but they are all in harmony and find their true place, if religion is thought of as learning to live.

In our new age, the chief exponent of the viewpoint that the making of man is to be accomplished only by learning, is Emanuel Swedenborg who also in his interpretation of Christianity finds a basis for harmony among religions. He reminds us that Christianity presents one doctrine as the basis of universal religion, that of *love*—"Thou shalt love the Lord thy God, with all thy heart and with all thy mind, with all thy soul and with all thy strength"; and "Thou shalt love thy neighbor as thyself." He insists that the value of this doctrine of love is its view of the unity and community of the interests of God and man and society, all of which are to be thought of as human, and he declares that the obligation of the acceptance of this doctrine of love is that man must *learn how* he can truly love himself, the world, the neighbor and God. Consequently, the main function of religion as conceived of by the new Christianity is that of the guidance of man in his learning how to get and use worldly dominion for the sake of others; and how to get and use this world's goods for the sake of others.

More specifically, Swedenborg says that the kingdom of God, which is the same thing as the rule of truth and goodness, can be established only upon an understanding of the nature of man, of society and of the world. And this understanding is to be obtained by means of psychology, sociology and the natural sciences. We must let the mind "range in thought over universal nature to find out the truth and wherever it lies receive it with open embrace." Then, if our love of truth for the sake of its use in life is shown by our "avoidance of evils," we may expect a divine illumination of our ideas.

It would seem useful to present here in a series of propositions the theory which he so clearly and comprehensively expounds in his writings. He begins by distinguishing man from the animal by his ability to act from reason.

> Unless the understanding could be perfected separately from the will, and the will by its means, a man would not be a man but a beast: he would have no capacity of acting from reason but only from instinct. (*True Christian Religion,* No. 588.)

This necessity for man to rise above instinct involves the necessity of his acting apart from external authorities and compulsions which would dominate his will.

> A state of intelligence commences with man when he no longer thinks from a master but from himself, for faith is not the faith of the man himself until, from the ideas of his own proper thought, he has confirmed what he believes. (*Arcana Coelestia,* No. 10225.)

> If it were possible for man to be reformed by compulsion there would not be a single man in the universe who would not be saved, for nothing would be more easy to the Lord . . . but inasmuch as what is done in a state of compulsion is not appropriated to man, therefore nothing can be further from the Lord than to compel anyone. (*Arcana Coelestia,* No. 2881.)

Therefore, the presence of God the Creator with man whom He has created is always for the preservation of his true nature. His presence with man and His influence over man are never in violation of his freedom.

> The freedom which man possesses is the faculty by which, in which and with which the Lord is present in him, who, though He is continually urgent to be received, yet never puts aside or takes away his freedom, because nothing in relation to spiritual matters which man does not do in a state of freedom can remain with him. (*True Christian Religion,* No. 498.)

Further, man's knowledge of the infinite God can come to him only by means of finite representations.

> It is vain to desire to know what God is in His Being; it is enough to acknowledge Him from things finite, that is, in things created in which He infinitely is. (*True Christian Religion,* No. 28.)

> The hidden God must be made visible by finite intellectual ideas, otherwise [to worship Him] would be like looking into darkness and embracing with love that which is in darkness. (*Arcana Coelestia,* No. 4075.)

So then, divine revelation as to what is good and true must come to the man who comprehends the highest social idea of goodness and truth.

> The infinite Divinity cannot be expressed otherwise than as good itself and truth itself. (*Arcana Coelestia,* No. 2011.)

his brings us to man's obligation to use all his natural nd rational powers, if he would achieve a spiritual na- ure; for as rationality depends to a considerable degree pon soundness of body, so in turn rationality is the basis f spirituality.

> Man cannot be conjoined with the Lord unless he be spiritual nor can he be spiritual unless he be rational. (*Divine Love and Wisdom,* No. 330.)

> The love of knowledge is the mother by which is born the rational principle containing the spiritual. (*Arcana Coelestia,* No. 2675.)

> Rationality is the capacity whereby man is elevated. (*Divine Love and Wisdom,* No. 258.)

hese principles, however, must not be mistaken to be a ustification of mere intellectualism; they are rather a epresentation of the fact that love is powerless without ruth. Swedenborg is careful to define a rational man as man "who is in natural and spiritual love, both at once." He says further, that "the thinking principle does not save ny one; salvation comes from the life which man has pro- ured for himself in the world by the knowledges of aith"; but he insists that "it is not possible for any one, s man, to be conjoined to God except by knowledges, for y knowledges man becomes man." These principles are oncisely summed up in the following two statements:

> All really divine influx takes place by an enlargement of the understanding growing out of an enlarging love of truth. (*Divine Providence,* No. 321.)

> Man is born into no knowledge in order that he may be able to come into all and to progress into intelligence and through this into wisdom; and he is born into no love in order that he may be able to come into all by means of applications of knowledge from intelligence and into love to the Lord through love towards the neighbor and thus be conjoined to the Lord and by means of this become man and live to eternity. (*Conjugial Love,* No. 134.)

If religion is to take its rightful place in the world today the churches must assume the leadership in bringing about the alliance of science, philosophy and religion. Churches must have the courage to place social problems in the hands of the sociologist and personal problems in the hands of the psychologist, and must bend their own energies toward the encouragement of a passionate pursuit of truth in every field of human activity and an equally passionate war against the evils and falsities that undermine humanity.

What grand results may be expected when it becomes known that the churches welcome the truth and will willingly reject and oppose all that is false! One foremost result should be the recognition that man is not saved by faith alone or mere belief; nor by charity or good intentions alone; nor even by the Lord Jesus Christ apart from the quality of his life. It will be taught that man is saved by his reception of divine truth, but that this salvation is achieved as man's faith in truth is united to his love of good in a life of use.

This teaching alone will make possible and encourage complete cooperation of educational activities with the efforts of the church, and it involves in turn the church's acknowledgment of the authority of the scientists in their various fields. While it cannot be expected nor hoped that uniformity of the churches would result, it should be expected that there will be unanimity among the churches espousing the causes of human advancement. The only kind of universal religion that can be thought of as final is that of churches ever growing in their knowledge of truth and proclaiming salvation for men and society in the degree that they incorporate the truth into their life.

"AS CLAY IN THE POTTER'S HAND"

The wheel of time speeds madly round,
And the Potter's hand is deft;
And the vessels of clay are polished and browned,
Until naught that is crude is left.

And the fragments are swept by the besom of Law
Into the bin of the incomplete;
But with the perfect vessels, God's servants draw
Life's water by the golden street.

ADOLPH ROEDER.

Education Needs the Classics

MYRON H. BROOMELL

IF we are to emerge at last from depression, as the prophets are foretelling, what is to become of that quandary in which education found itself, to the accompaniment of choral lamentation from its devotees? Are we to consider it as melting away like a mist in the clear air of the new dawn, dissipated by the sun of reemployment? Or will education still be as depraved as it was six years ago, before the cessation of revenue brought it into a state of delirium tremens?

Now it may not be politic to go about calling education depraved, and certainly no professional educator likes to hear such epithets hurled publicly, whatever he may think in his secret heart, but as a matter of fact education has been in a condition of mortal depravity for too long a span of years, and it is highly pertinent to inquire whether any improvement may be hoped for and from what source, if any, it may be expected to arise. It is my thesis here that while no one could successfully advocate a return to the old-fashioned type of classical study as a panacea for all the ills of our age, yet the preservation of Greek and Latin as vigorous elements in education is a necessary means to restoring some of that virtue which education has largely lost. The classics are—I had almost said *were*—not merely a study, but a symbol—a symbol of what liberal education was while it prevailed, and may be again if it can be taught to prevail once more.

When I speak of the depravity of education, I do not refer to the difficulties it has had to face, during the last few years, in the decrease of revenue and the consequent necessity of lowering salaries and curtailing activities, though this necessity might in itself, other things being equal, amount to a serious crisis. I refer rather to the general plight of education, which has not come upon it suddenly, nor as the result of a depression, but has grown upon it with the advancing of the present century, and which may be summed up under two heads—poverty of purpose and excess of self-confidence. Without ever having developed an adequate philosophy of its own purposes, education has advanced grandly to conquer the world.

To any one acquainted with the thousands of volumes bearing directly or indirectly upon the question, it must seem strange to hear it said that education has formulated no adequate conception of its aims, and there are doubtless in print statements constituting, if suitably arranged, a very excellent philosophy of education; but in this matter, as in others, the system is to be judged by its works. The actual philosophy of education is to be discovered, not in the occasional utterances of writers known or obscure, but in the practice and achievements of the great body of educators, from state superintendents of education on down through local school boards to local superintendents, principals, and teachers, and from the university president on down through heads of departments to the most insignificant of laboratory assistants. If one looks at the system as it actually works, and judges its motives by the ends which it actually serves, one finds that education has fallen prey in general to a policy of drifting and self-congratulation, and in particular to the vicious ascendancy of a number of principles—ideals, if you will—long since corrupted from the propriety of their context.

To be sure, so sweeping a generalization is almost as noxious as the faults which it condemns, and I have not forgotten that maxim which ought to be the first rule in forming an opinion on any public question—namely, "all generalizations are untrue, including this one"; but we must not make the same mistake which the educational profession itself has often made, of regarding the isolated exception as a measure of the excellence of the whole. There are indeed excellent educators, excellent institutions of learning, excellent ideals being brought to actual fruition, and these are numerous, but the important consideration, with regard to the exceptions, is not how numerous they are, but the fact that they are isolated—and this they may truthfully be said to be. Excellence in education exists, in our country, in spots; not in prevailing uniformity, as the result of a matured devotion on the part of all. With this qualification of the generalization, let us proceed.

I

I have spoken of the ascendancy of principles or ideals corrupted from their context. Heading the list, both in enormity and in the frequency with which it is mentioned, is the corrupted ideal that education should fit students to earn a living. The guilt of education lies not in having accepted this principle as sound, but in having allowed it to usurp the entire foreground of attention in the minds of both teachers and students, until it has become evident that one of the primary motives of education is a base utilitarianism. Yet the utilitarian ideal has not received the entire adherence which it might logically have expected. Neither primary nor secondary schools nor institutions of higher learning have resolved to devote themselves wholly to vocational or professional training—a thing good and necessary in itself, whatever the source from which it ought to be derived—and the result of their irresolution has been to confound the purposes of education. In high schools, and still more so in colleges, it is obvious that education halts between two natures, neither vocational nor liberal, and we are faced with the double problem of the graduate who is fitted neither to earn a living without further apprenticeship, nor to adorn civic life as a cultivated social being. So the student is advised,

the outset, to continue his education in order to bolster s economic resources, but has afterwards to be consoled ith the mention of a culture he has hardly attained; and eanwhile the relationship of teacher and student is per-exed by the ever-recurring challenge, "What good will do me to study something I am never going to *use?*" he question is asked by the little Chinese in the fifth ade in the Hawaiian Islands, when he comes up against mpound fractions, no less than by the doctoral candidate Harvard, when he must fret over variant readings in the xt of Shakespeare.

The utilitarian spirit in education might be justified on ie ground that it is not alien to the present spiritual state the people, and one might hope for amelioration in iat respect with the passage of time and with the closing an era in which activity was able to be unlimitedly conomic, but what is to be said of a poison more subtle ecause it attacks the very roots of the principle from hich alone true education can grow? I refer to the cor-uption of the wise principle, logically indigenous to a emocratic state, that there should be equal educational pportunity for all. Properly understood, this precept ieans that every one shall have the chance to prove his iettle by striving for the achievement of prescribed goals, nd on it is based our system of education at partial public xpense; it means that all shall be encouraged to realize ieir capacities to the full. But two influences have oper-ted to corrupt the principle, so that as often as not it is aken to be a justification for lowering standards. One nfluence is that of the taxpayer, spelled with a capital T, vho regards himself as having acquired a vested interest n education by the act of paying his taxes, and as a result lemands what he is pleased to call equal treatment for iis children. In practice, he means that he expects his hildren to be promoted from grade to grade at the end of the school year, whether they have learned what they hould have learned or not; he expects them to graduate rom high school with their class; he does not expect hem to be flunked out of college. Hence not infrequently student graduates from high school who has not actually ichieved the eighth-grade level, while all manner of olitical pressure is exerted on any superintendents or eachers who are conscientious enough to try to correct he evil.

The other impulse toward lowered standards comes rom the ascendancy of the theory of mass production. That education has been guilty of self-congratulation, has een most evident in the enthusiasm with which, during he last two decades, colleges and universities both public and private have sought numerical growth. When an institution opens its arms to all comers, prepared or un-prepared, it must do one of two things: it must revise its educational program to conform to the needs and abilities of a less select group of students, or, clinging to the old program, it must lower its standards of achievement. Both secondary and higher education have done the former thing—although less extensively than is often thought, since the old curriculums persist; but they have also done the latter, and to a truly appalling degree.

II

Side by side with the beast of utilitarianism and the big serpent of equal educational laxity for all, go a number of little snakes which are false theories of method. These, too, were good in themselves before they were corrupted; the trouble seems to be that, having been introduced to correct practices which were bad, they also supplanted what was good, and by often being repeated as if they were proverbs, came to receive an unwarranted emphasis and applications which they should not have had. One such theory which has been much perverted is the dictum that a subject of study must be made interesting to the student. Applied wholesale, it gives the student leave to place all the blame for his lack of effort squarely upon the shoulders of the instructor. Cited without discrimination, it fails to recognize the fact that the vital source of interest in many studies springs not from the superficialities of their external aspect, but must arise within the student as a product of the love of knowledge. An instructor ought, to be sure, to exhibit all the interesting qualities of his subject, but most subjects cannot be kept perpetually entertaining, and though the entertainment flags, that should be no legitimate excuse for loss of zeal.

Corollary to the theory of interest is the theory of aptitude: it has come to be held that a student should follow his natural bent. This is indeed true; but in what sense? A proper example of its meaning is that a person likely to become a fine musician should not be compelled to follow the law, nor should a born athlete spend his days at a desk. But in effect it has ministered to the prevalence of a free-elective system—a system whose freedom sometimes partakes more of license than of liberty—according to which a student pursues those studies which he believes will be easiest and to which he thinks he has the least aversion. Thus he loses not only the benefit of hard work at a new task, but also an acquaintance with the very subject matter which may have become, through his habitual neglect of it, the mental food of which he stands most in need. It is still compulsory for children in the primary school to learn to read and write, even though some of them show clearly enough that they do not greatly care for reading and writing and may never make much use of them; on the other hand, it is not uncommon to see a college graduate who has successfully avoided the study of history and economics, going forth to vote consistently for the political party which is least likely to serve even his own interests, let alone those of the people as a whole.

There are other theories of method in education which have culminated in falsity: there is the theory that one should learn by doing, which, when it is not taken to reenforce the utilitarian ideal, may result in a revolt against mental discipline; there is the theory that a student should be taught to form his own opinions, which, if it

does not make him only opinionated, is often responsible for turning a class into a profitless session of conversation; there is the theory that each act of learning should be specifically motivated by an appeal to curiosity or ambition, and this tends toward the decline of self-reliance by making the student unable to motivate himself. All these theories were good and are good; it is the corruption or perversion of them, together with the banishment of their opposites to the realm of dust and darkness, which saps the organic vitality of education and warps its growth.

To sum up the plight of education: having failed to determine a philosophy of its own purposes, it has fallen prey to utilitarianism, which means a lack of training for liberal citizenship, and it has fallen prey to a generosity with its rewards which is falsely thought democratic, and in support of these two vicious tendencies it has embraced theories of method susceptible equally of a false or a true application. This indictment is true in spite of exceptions which are both numerous and outstanding, because the organism of education cannot be stronger than its weakest part; education is not something whose excellence can be measured by simply taking the arithmetical average; rather it must be an activity of the whole people, having its justification deep-seated in the hearts of the whole people, and sustained by their understanding of what constitutes its true philosophy. It must be all sound, or it is not sound at all.

III

The shortcomings of contemporary education are an unlovely topic, but a necessary one if it is to be apparent whence improvement can proceed. One turns with a somewhat lighter heart to consider what beneficial influences may be sought in the study of the classics. In what way may it be true that the classics are not merely a study but a symbol? What do they offer that is not obtainable elsewhere? What are the standards, the modes of thought, the tone of the mind, which depend for sustenance upon the classics as upon no other realm of study?

The advantages which accrue to the study of Latin and Greek—the language, the literature, the life and history and thought of the Greeks and Romans—ought to be separated into two kinds: those which are matters of pure expediency, and those which are fundamental. We may pass over the expediential advantages in quite summary fashion, even though they are the very ones oftenest mentioned by teachers of Greek and Latin who are trying to drum up students for their classes.

It is a matter of expediency only that the study of these languages enlarges the vocabulary and improves the ability to spell; that it gives one a better understanding of English grammar; that it is of assistance in learning French, Spanish, Italian, Portuguese, Roumanian, modern Greek, Russian, and Esperanto; that it helps one to remember the names of college fraternities; that it is beneficial for the prospective doctor or lawyer or scientist because so many scientific and legal terms are borrowed or derived from Greek and Latin; or that it enables one to read the essays of Montaigne with appreciation, because he quoted extensively from ancient authors, or to read the poetry of Milton with quicker understanding because his constructions are sometimes not English. All these things are excellent, and one may well feel that a study which is responsible for them was worth the time it cost, but they are trivial in comparison with the more fundamental values.

The first of the fundamental values in classical study is that such study is the vehicle of an unequaled mental discipline. Only mathematics is comparable, and it lags far behind.

Now there are those who deny the existence of mental discipline, and there are others who deny its value; there is also a more moderate opinion which would limit its value to the subject in question, claiming that mental discipline in the study of Greek is of use only in the translation of Greek. The history of viewpoints on the question of mental discipline is intimately related to the history of modern psychology and also the history of pedagogical method in the classics, particularly Latin. A few years ago, psychologists held that they had discovered it to be impossible to transfer abilities acquired in one study to the account of efficiency in some other activity, and with the publicity given to this discovery, if discovery it was, came a proportionate decline in the popularity of Latin and Greek as a feature of the curriculum. There also occurred a change in the methods of teaching them; less emphasis was placed on drill in grammar and inflection and rhetorical skill in translation, and an attempt was made to encourage students to read faster, with an eye to the content alone. Textbooks began to be decorated with pretty pictures, showing little Roman boys in school, or various kinds of animals in a Roman farmyard, and the study of the subjunctive mood was postponed until the second year. All hard passages were fully translated in the notes, and mental discipline had gone out of the window, along with bustles and mustache-cups.

Here again the changes were based on sound principles, carried to absurd conclusions. It was well to unseat the schoolmaster who made drill in forms and constructions an end in itself, or spent the golden hours weighing the comparative advantages of a "however" and a "nevertheless" in a given context, but it was not well to discard an accurate understanding of the language in favor only of what purported to be easier and more interesting. With ease came lack of attention, and with interest in the pictures came loss of interest in the language.

Despite the dogma of the psychologists, the fatality of which is somewhat mitigated by the consideration that no two psychologists necessarily agree with each other, the fact of mental discipline persists. It can be observed at work by those who will visit its habitat; it is attested by those who have experienced it. The study of the classics is its vehicle for several reasons: first, because to learn and

anslate Greek or Latin requires unremitting attention to
e forms of words; because it requires accurate observa-
on and logical inference, reasoning both deductive and
ductive, about these forms; again, because it demands
ercise of the memory, either outright or by association;
rthermore, because it brings into play ingenuity and, to
e a broader term, constructive intelligence, in drawing
on the resources of English to express the force and
nphasis of the Latin or Greek; finally, because it de-
lops the power of nice discrimination among those ideas
hich are conveyed by language. And to the list of these
ements which together constitute a discipline for the
ind of a student, one may add the statement that to have
udied the classical languages thoroughly is to have ac-
uired forever a standard of how exact exact thinking can
. Here best can be seen the contrast with mathematics:
athematics also demands exactitude, but Latin and
reek demand exactitude in dealing with ideas of a far
ore varied and flexible kind.

IV

The other of the great fundamental values in classical
udy is more subtle and elusive in its nature. It is harder
describe in words. It is also less likely to be obtainable
all cases; not all students are able to take advantage of
and it requires a longer period of apprenticeship before
becomes available; yet it is, by virtue of its nobler
uality, far more important, far more significant, than
ental discipline. I speak of the fact that the study of
e classics opens up to the student an entire new realm
thought, and a new vista giving upon a new portion of
e development of mankind. Through classical study he
eets some of the greatest literature that the world has
oduced; some of the greatest philosophy, the greatest
atory, the greatest poetry and drama and historical writ-
g; he apprehends the beauties of two of the most splen-
d of languages; he becomes acquainted with great art
d with great architecture. The study of these things
ay bring esthetic joy; but what of those persons—and
ey do exist—whose esthetic faculties are not readily
oved by such things as these? They do not go unre-
arded either, because the study of the classics also en-
rges the understanding, just as the understanding is
larged by travel and residence in a foreign country.
hind the literature stands the life of the people, both in
private and in its historical aspect, and an understand-
g of this is implicit in an understanding of the litera-
re, so that the student's mental horizon is widened
ereby. And again the understanding is enlarged be-
use a language is the most direct and intimate expression
d evidence of the way in which a people thinks, and
en of the true substance of its thought, and so the stu-
nt who learns Latin and Greek comes to know the mind
the Greeks and Romans.

Such is the nature of the introduction to new modes of thought and new standards of thinking, unobtainable in the same virtue elsewhere, of which the classical student may avail himself. On the side which belongs to esthetic joy, and to culture as a quality of the heart, he has for his leisure hours a refuge, a realm of contemplation, to serve as a neutral ground upon which the legions of confusion shall make no foray; on the side which belongs to understanding, and to culture as a quality of the mind, he has for his intellectual problems a standard of reference, become by long lapse of time immutable, a primer by which he may be guided in the examination of history, of government, of politics, of rhetoric, of philosophy.

It must never be forgotten that classical study is to be not merely a linguistic exercise but the study of a people, the study of man in one of his important phases. As such, it is the foundation of that historical survey which must precede all competent attempt to understand present problems and to deal with them on the basis of reform. It may be, as many hold, that not all students have the time, or the inclination, or the capacity for undertaking so much; one surely doubts the usefulness, for example, of what is today the most usual amount of classical study—a meager two years of Latin in high school, not well taught, and not followed by any subsequent return to that field of learning; but even if one were compelled to admit the impossibility of all being as well educated as we demand that the best educated shall be, one can hardly regard the classics as other than indispensable in the curriculum of a fully liberal education.

If due regard be had for the lexicographer's definition, that a liberal education is an education "befitting a man of free birth, free, not servile or mean, not restricted, especially not narrowly restricted by pecuniary or utilitarian considerations," it is not hard to see how the values in the study of the classics have application to the attainment of this ideal. The man of free birth, the liberally educated man, is one whose whole being is developed, for he is not to be content with simply earning his living and obeying the laws, but he is to be a citizen of his country and a member of his society; he is not only to earn his own living but to contemplate the welfare of his fellows; he is not only to obey the laws but to join in making them. In a democratic state all men must be liberally educated, each according to his kind; for some the classics may be the direct instrument, for others only an indirect influence, but in any case they will be of real effect; when education errs in the direction of laxity in standards or foolishness in methods of teaching, the classics will present the virtues of mental discipline, and when it errs in the direction of utilitarianism and lack of a sound philosophy of purpose, the classics will remind it not only that there are values transcending those of purely economic activity, but also that one purpose of education, and the purpose for the sake of which it needs to be liberal, is that men

shall understand how things came to be what they are, in order to see how they may be made better.

V

It seems appropriate to add to the statement of the need which liberal education has for the classics, a statement of how this matter affects in particular the New Church. The relationship, I think, is evident. If classical study ministers to the cause of liberal education, liberal education ministers to the fulfilment of the teachings of the New Church because the New Church recognizes the truth that the man who hopes to better the smaller or greater society of which he is a member, needs to be actuated by love of what is good, but he also needs understanding—the beginning of wisdom—by which to see his way. As a member of a society, and as a society in himself, he must understand, he must *comprehend,* all the aspects of life as it manifests itself in that society. To the furthering of this understanding, this comprehension, liberal education undertakes to minister.

One may also say simply this: Liberal education is good, and I believe that it is good for all. That education in which the New Church believes, unless we were to close our eyes to the truth, must be the education which is good. How can a more powerful argument be brought to bear?

The Breadth of Charity

By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35.

That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us. John xvii. 21.

✠

If charity were to be put first and faith second, the aspect of the Church would be much altered. Only those who live a life according to the truth of faith, that is, a life of charity, would be called Christians. Men would also know then what charity is. Nor would they create a number of churches by making distinctions among them according to opinions about the truths of faith, but they would say

That they all may be one; as Thou, Father, art in me, and I in

are in the area of the church, but those, too, outside that area. In this way the church would be in enlightenment about all that pertains to the Lord's kingdom. For it is charity that enlightens, and never faith without charity. Errors, moreover, introduced by faith apart from charity, would also be clearly discerned. Swedenborg, *Arcana Coelestia,* No. 6269(2).

✠

Our Lord and Savior, great Shepherd of us all,

We too readily forget the unity in Thy sight of all who aspire to do the will of God. We are too conscious of lines of division which do not exist for Thee. Give us some consciousness of how far-flung Thy kingdom is. Enable us to raise our hymns of praise, and to offer our prayers, and to pursue our convictions, and to do our work, always in "the great congregation." Amen.

The Heat and Light of Nature and of Spirit

Laurence R. Atwood

SOME time ago I was shown a photograph of an associate and friend of mine. There was nothing remarkable in this except that I considered it a rather poor likeness of a none too distinguished looking subject, and quite amateurishly done. But when he related to me the circumstances under which the picture was taken, my interest and curiosity were at once aroused.

It seems that he sat in a room in almost total darkness except for the dull red glow emanating from a heated wire. The eye was quite unable to distinguish any object whatsoever. Professional or amateur photographers will recognize at once that conditions were wholly unfavorable for ordinary picture-making. Students of physics will surmise that I have neglected to mention a hidden source of invisible rays, such as X-rays or ultra-violet light, to which the ordinary materials of photography are so extremely sensitive. But that is not the case: the only things of importance in the room were the above-mentioned faintly glowing hot wire, which was the only visible object, the subject himself, the photographer, and his camera. The plate, of course, was somewhat different in its chemical nature from the usual camera film or plate, and so was the process of its development. The resulting picture, however, was precisely like any snapshot that you or I have ever taken. My purpose in telling of this relatively simple experiment is to show that what was formerly thought possible of accomplishment only by means of visible light or of invisible light of even shorter wave length has now been brought to pass through the agency of those longer wave lengths which we are in the habit of calling "radiated heat."

When we purchase such necessaries as food for our bodies, fuel for our houses, yes, even gasoline for our motor cars, we are spending our money not so much for the quantity and kind of matter we receive as for that form of energy which we choose to call "heat," however else it may finally manifest itself. From the first appearance of life on this planet, heat has been a prime requisite for its continued existence; and it may truly be said that over the whole surface of the earth the abundance of life is in more or less direct ratio to the temperature; sparse in the higher latitudes, luxuriant to excess in the tropical jungles of equatorial regions. The cause of this phenomenon is too well known to warrant more than the briefest consideration here. Wherever the sun's rays meet the earth's surface more nearly perpendicularly, there the ground temperatures and those of the adjacent atmosphere are the highest; there vegetation is perpetual, not seasonal; there animals find small need for mortal combat over the possession of an inadequate supply of food; there was cradled the human race.

What is this *sine qua non* of all life, vegetable or animal? Whence comes it? And what are its modes and transformations? The speculative philosophers of old reasoned that heat was an elementary form of matter—imponderable, it is true, but nevertheless quite substantial, without which no substance such as a mineral, a gas, or a living organism could exist. There is, of course, a germ of truth in this idea, more than the scientists of a century ago or even a few decades ago would have cared to admit. But since 1905, thanks to the laborious work of Einstein and others, all forms of energy including heat have been seen to be convertible into matter or mass, and *vice versa.* The mathematical equation for this conversion is one of the simplest of all the formulae of physics. Thus we see that just as the several types of energy are one in their origin, so energy and matter are in essence one, transformed, as we pass down the scale, into the multitudinous forms and types in which this world abounds. All these manifold forms of energy, however, in performing their various uses in this world, tend to return to their original unified form which lies somewhere near the border between the natural and the spiritual universes. Does not this wonderful cycle of nature vividly picture to us the even more marvelous streaming forth of the Lord's creative love, passing down from the spiritual sun and through the atmospheres of the spiritual world until it reaches the soul of man whence it can return to its Maker only through lives of wise and loving usefulness?

Now, whatever their immediate source may be, the original source of practically all our heat and light is the sun. It has to come to us through several million miles of space which, so far as we know, is quite devoid of ordinary matter. The man of science in this twentieth century has learned to recognize all kinds of radiated energy as essentially one in kind although differing in wave length or frequency. This is so whether it be radiant heat, visible light, X-rays, or the recently utilized electrical waves that make possible our far-flung radio programs.

Concerning the electrical and magnetic effects of these different sorts of waves, concerning the laws which govern their transmission, and concerning their less clearly understood origins, I shall say nothing. I wish merely to reiterate for emphasis that they are essentially one, obeying the same laws. But are they received in the same way? Manifestly not. The human eye is sensitive to a relatively narrow band of wave lengths, which comprise the familiar colors of the solar spectrum from red through green to violet, but which when mixed together produce ordinary white light, so called. The eyes of some animals may possibly react to certain longer or shorter waves, slightly beyond the borders of our visible spectrum; just

as it is certain that their ears are sensitive to sounds no human ear can hear. But for X-rays to become intelligible to the human mind, the aid of science with its chemically coated photographic plate is required. The detection of radio waves which are often many yards or rods long requires the use of that clumsy, space-filling contraption with its dials, tubes, condensers and other gadgets called the radio receiver. Radiant heat, whose wave lengths lie somewhere between those of visible light and those of our short-wave radio broadcasts, seems to pass through transparent gases and liquids undiminished. But let it fall on opaque solids, especially dark-colored ones, and the result will soon be noticed in a marked rise in temperature. Witness the warming of the ground under the bright March sun, even though the air above may possess all the bitterness of winter. In other words, let me emphasize again that radiant heat comes down from the sun through space to this tiny earth of ours in the same form and according to the same laws as does visible light; but when it arrives, as it meets solid, opaque matter, it becomes transformed into molecular motion with its accompanying rise in temperature which we sense as ordinary heat. The same phenomenon occurs in a lesser way in front of an open fireplace or electric sun-bowl or coil of steam pipe.

It must be evident, then, that all matter, except perhaps the most transparent forms such as pure air or pure water, is capable of receiving radiant heat from the sun and transforming it into the more immediately useful form of molecular motion which we can feel, which gives life, and which can do the world's work. As for light, however, this is not universally so. We are well aware, of course, of the sensitivity of the eye to this form of energy. There are a few other things in nature sensitive to light, notably certain metals or their compounds, such as silver and selenium. But perhaps the most remarkable light phenomenon in the world is its effect on growing plants. Without light no green leaf could take carbonic acid gas out of the air and with water from the sap convert it into cellulose fiber or starch or sugar which are the principal substances of plant structure. This is not to minimize the importance to plant growth of an adequate supply of heat. By light I mean not only visible light, but the still more active, invisible, ultra-violet or short-wave light. Light does not provide substance, but it does stimulate chemical activity in all green plants.

Let us consider more in detail the origin and growth of one of these highest forms of vegetation, about which the poet rhapsodized: "Poems are made by fools like me; only God can make a tree." To begin with, its seed determines unalterably what will be its ultimate form and use. From the acorn only an oak can spring. After falling to the ground and commencing the natural process of decay which breaks open its shell, it commences to send out a root system downward and outward in search primarily of water and also of the chemical constituents in a more or less fertile soil. Another function of this root system is to enable the tree to withstand the storms and vicissitudes of its mature life. This phase of its growth depends wholly upon the heat in the soil which keeps the molecules of the tiny organism constantly active in striving to find more water, more food, and greater stability. But simultaneously with this downward growth commences the upward progress of the main stem toward light and greater freedom in the air above. This growth upwards, with its accompanying flow of sap in a direction contrary to the natural force of gravity, is accounted for in part by the heat motion of the molecules and in part by osmotic pressure, or the tendency of certain solutions to pass through semi-porous membranes in opposition to opposing forces such as the pressure of the atmosphere. It is not correct to say that the sun draws the plant upward, even though the sun does provide the energy necessary for its upward growth.

As soon as the shoot reaches the open air it begins to send out green leaves, and from then on its continued growth depends as much upon the light as upon the heat of the sun. In the presence of sunlight, and under the catalytic influence of chlorophyl, which is the chemical name of the green coloring matter, the leaves absorb carbon dioxide gas from the atmosphere. This gas is a waste product of plant and animal oxidation and decay. This is made to combine chemically with the water from the sap, first becoming formaldehyde, a relatively simple organic compound, then polymerizing or multiplying itself into the cellulose fiber of the wood and the starches and sugars of the leaves, flowers and fruit. The by-product of this process, which is oxygen gas, is given out through the same leaves into the atmosphere again, thereby maintaining a constant supply of oxygen necessary to keep the air pure and fit for animal and human life. A remarkable cycle of our most important chemical element!

I have dwelt at considerable length on these phases of natural science, some of which were known to the ancients and some discovered only quite recently, in order first to show that heat and light are in their origin and transmission essentially one, and secondly to show that in their reception here on earth and subsequent function or use they become quite different from each other.

From this simple picture which is universal in the vegetable kingdom, we can draw the most sublime lesson concerning the development of the human soul. From its earliest beginnings, as our teachings tell us, the soul is dependent solely upon the Lord's divine love, and can grow to full maturity and spiritual character only by means of constant reception of the heavenly light of the Lord's divine wisdom. But there is one important difference. Whereas the growth of a tree is interrupted by states of cold and darkness as at night and in winter, finally ending in decay and death, the growth of the soul may continue uninterruptedly.

> In the spiritual world there is continuous light and there is continuous heat, the light corresponding to the state of wisdom, and the heat to the state of love with the angels;

consequently the states of these are living (Swedenborg, *Divine Love and Wisdom,* No. 161).

Our doctrines further teach us that as the natural sun is the source of heat and light in this world, so the Lord God is the source of all heavenly heat which is from love and all heavenly light which is from wisdom. In *Divine Love and Wisdom* (No. 14) we read, "In God-Man Esse and Existere are one distinctly." By the Latin word "Esse" Swedenborg means Divine Love or Substance, while by "Existere" he means Divine Wisdom or Form. The translator also suggests in a foot-note that the word "distinctly" could be better comprehended if we read instead "distinguishably." The sentence would then read: "In God-Man Love and Wisdom are one distinguishably." That these two, love and wisdom, are so united in the Infinite, is a sublime spiritual truth, which all nature, where heat and light unite, seems constantly striving to exemplify.

True, much of nature's important work seems to be accomplished by heat alone, without the concurrent help of light. Warmth alone causes the seed to sprout in the dark damp recesses of the soil. It is tropical heat alone that warms great masses of air, causing it to expand, become lighter and be pushed away toward the temperate and polar regions where it is delivered of its burden of energy and gradually finds its way back again to the equatorial region, there to commence the cycle over again. It is by the sun's heat alone that the ocean's waters are turned into vapor, to be carried by the winds and deposited as rain or snow over the dry land, keeping it fertile and green beautiful, a fit habitation for man.

But the highest of nature's activities are not effected by heat alone. The growth of a tree to maturity after it has sprouted from seed, and the development of a man's body after it has been born into the world, require the cooperative action of both heat and light with plenty of each. If either is lacking entirely, the organism dies. If either is deficient in amount, the result is a stunted or deformed individual. The miniature trees and plants of alpine altitudes or of the sub-arctic wastes receive light in ample abundance, perhaps even more than the lush growth of a tropical jungle; but the lack of warmth along with other conditions peculiar to their habitat determines their scanty growth and often deformed structure. On the other side of the picture we are all aware that any seed or bulb that sprouts in a warm but dark cellar will not grow for long unless it is brought up into the life-giving sunlight.

Not long ago an interesting and significant experiment in this connection was carried out on the grounds of the Cambridge Electric Light plant near the Charles River in that city. A small plot of grass was subjected not only to the full effect of sunshine by day, but during the whole night was illuminated by the rays from a mercury vapor arc lamp suspended very close to the ground. This kind of light, while lacking the warm red and orange rays of ordinary sunlight, is abundantly rich in the cold blue and invisible ultra-violet wave lengths which stimulate plant growth. It was found that the grass thus constantly illuminated by day and by night grew at a rate nearly double that of the neighboring grass.

Let it be reiterated once again that heat in some form or other is involved in every act of nature, while light plays its dominant rôle only in the highest activities of nature, the nurture and growth of plants and animals.

Now, in all that we have said above, is not nature keeping true to the spiritual realities whose picture she is? Consider the relation of heavenly heat and light from the spiritual sun, or of love and wisdom from the Lord, to man as a spiritual being. From his earliest beginnings a man is unceasingly dependent upon and indebted to the Heavenly Father's love. Without it, not only would growth into spiritual character be impossible, life itself would utterly cease. But we know God does not permit anything he has created to perish. It would be as difficult for a man wholly to escape from the sphere of Divine Providence as for the earth to escape from the solar system —more difficult in fact; it would be a downright impossibility. The latter, though highly improbable, is conceivably possible, while the former is unthinkable. Thus we see that heavenly love creates and sustains all men equally, good or bad, regenerate or unregenerate, angel or devil.

As for heavenly light, which is from the Divine Wisdom, man is left in freedom to choose whether or not he will live in accord with it. If the choice is affirmative, the man can grow like a tree and achieve his destiny which is to become a man of heaven.

> Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit (Jer. xvii. 7, 8).

But if a man chooses to remain in spiritual darkness he will experience nothing but stagnation, degeneration and decay, which is what we mean by hell.

On the other hand, the man is just as unfortunate who would give supreme importance to the intellectual grasp of the doctrines and tenets of his religion to the utter exclusion of all the finer things of charity. God forbid that we should ever aim to become a body of intellectual giants, steeped in doctrinals, splitting hairs over fine points of interpretation; yet withal blind to the life of charity which alone leads towards heaven!

There is yet another phase of solar radiation, the understanding of which helps us to obtain a correct idea of its spiritual counterpart. The natural sun from its location in space radiates its heat and light equally in all directions. There is no special focusing of it upon this earth or upon any other planet so far as we know. And it is well that this is so. Otherwise natural heat and light would cease to be beneficial and would tend to become destructive and deadly. Its very intensity would instantly wipe off all life

from this planet and reduce all organized substance to primordial chaos.

Have we any right, then, to suppose that the Lord, acting through the spiritual sun, focuses its heat and light (which are heavenly love and wisdom) more especially upon this man or that, or upon this society or that one? Not only is this a most irrational supposition; the Lord's own word emphatically denies it.

> For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matthew v. 45).

Here is a declaration of equality of opportunity which was partially realized by the writers of our Declaration of Independence and which is even yet far from being comprehended in its full significance by our psychologists and educators and social reformers. The age-old false doctrine that God capriciously rewards this man and punishes that one arises from a failure to comprehend in its full significance the operation of the Divine Providence which leaves every one in freedom to choose whether he will receive and make good use of the divine gifts or reject them. Our Lord's prayer upon the cross: "Father, forgive them, for they know not what they do," gives us a realization of the intensity in the radiance of the Divine Love and Divine Wisdom shining over the world in its darkest hour. This was the hour spoken of by the evangelist John when he said, "And the light shineth in darkness; and the darkness comprehended it not" (John i. 5). Again we read:

> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew xxiii. 37.)

This sorrowful rebuke, full of compassionate love, was uttered directly to the Pharisees and the scribes who of all people, because of their intimate knowledge of the Scriptures, had the best opportunity to welcome and know and love the Lord, but who, through wilful rejection on their own part, had made themselves His bitterest enemies. In all history can there be a more tragic picture! This whole chapter in Matthew teaches powerfully and vividly what is the inevitable result of man's separation of truth from goodness—of heavenly wisdom from heavenly love. It is truly that state of spiritual cold and darkness which is the second death.

Our thoughts turn naturally from the individual man to the church as the larger man. Each is subject to the same laws of growth, each is beset by the same dangers, more particularly the fatal error of separating heavenly love from heavenly truth, spiritual heat from spiritual light, charity from faith. Whenever the church (I am using the term in its restricted sense as a corporate body) takes any official action in which the highest motives of charity are not present, is she not thereby depriving herself of the conditions most favorable to real spiritual growth? When, as at this time, so many are seeking a cause of our lack of growth, might it not be wise to look in this direction also? We read in the *Arcana Coelestia:*

> Doctrine separate from love and charity does not make the church; but charity (No. 1798[2]).
>
> The church would be one if all had charity, notwithstanding their difference as to worship and doctrinals (No. 809).

When heavenly love, which is a pure love of the good in others, is allowed to rule in our hearts both individually and collectively, then will the church come into its springtime of warmth and growth and increase.

> In man love and wisdom appear as two separate things, yet in themselves they are one distinctly, because with man wisdom is such as the love is, and love is such as the wisdom is. The wisdom which does not make one with its love appears to be wisdom, but it is not; and the love which does not make one with its wisdom appears to be the love of wisdom, but it is not; for the one must derive its essence and its life reciprocally from the other. With man love and wisdom appear as two separate things, because with him the capacity for understanding may be elevated into the light of heaven, but not the capacity for loving, except in the measure in which he acts according to his understanding. Any apparent wisdom, therefore, which does not make one with the love of wisdom, sinks back into the love which does make one with it; and this may be a love of unwisdom, yea, of insanity. Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as a man does from love what wisdom teaches, he is so far an image of God" (Swedenborg, *Divine Love and Wisdom,* No. 39).

Let us view by way of summary what has been said above. The light and heat of nature are essentially one at their source, the sun; but as they are radiated onto this planet they become differentiated into a multitude of forms according to the various uses to be performed. We have seen that the activities of all nature, both animate and inanimate, depend upon some form of energy, chiefly heat; but that light as a form of energy finds its principal use in such higher types of natural activity as the stimulation of plant and animal life. Inasmuch as the things of nature are directly related by correspondence to the realities of the spirit, we may judge that it is good for man in this life to seek to understand as much of natural law as is possible in order that in his mind may be formed a clearer and more vivid picture of his spiritual relation to God. And finally we see that whenever a man in the exercise of his freedom allows heavenly wisdom to become separated in him from heavenly love, that is, when he chooses to learn truth but still to act from evil motives; or on the other hand, when he means to live well but deliberately ignores the truth of life, he thereby thwarts God's purpose for him and so invites spiritual death. But when he consciously endeavors to live in accord with both heavenly wisdom and heavenly love, then the more nearly does he approach that true goal of Christian living, which is to become an image and likeness of God.

Religion and Psychology

Gwynne and David Mack

THERE are many interpretations for the meaning of religion. There are equally as many interpretations for the meaning of psychology. There are some with religious ardor who have no use for psychology, thinking it a bizarre business of bumps on heads, rats experimented upon, emotions let loose, or fates determined by stars. Likewise, there are those with psychological leanings who have no use for religion, regarding it as mere primitive fantasy, emotional escape or "wish thinking."

Some, however, feel that there is a close relationship to be found between rational religion and psychology at its best. Let us, for the time being, include ourselves in this group and discuss what our point of view would then be. Remember, we are thinking of psychology in its broadest sense, and not in terms of any school of extreme theory. We are thinking of psychology as that line of inquiry *which deals with man's actions and the reasons for them.*

It is amazing how many well-read and thoughtful people have a concept of psychology which is based purely on what has been seen and heard, casually, of one or another of the individual schools of psychology. How many of you, for instance, whenever you hear psychology mentioned, immediately think of inferiority complexes? Or sex drives? Or subconscious minds, or I.Q.'s? How many of you immediately think: "Oh yes, Freud," or "Oh yes, Watson"?

All who do so at once betray the limits of their knowledge. To judge psychology by what one happens to read or hear of Freud, or of I.Q.'s, is exactly like supposing that the world is flat because the portion to be seen from any given doorstep appears so. Entirely aside from the well-known Freud and his libidos, Watson and his behaviorism, Adler and his complexes, Jung and his levels of consciousness, there are many, many others—no one of whom represents the field of psychology as a whole.

There are, for instance, Allport and his classification of personality traits; Binet and Simon with their intelligence tests; Ebbinghaus and his experiments on memory; Galton and the theory of individual differences; Hamilton with his spans of attention; James and his theory of emotional reaction; Köhler and experiments on configuration; Hollingworth and redintegration; McDougall with his lists of instincts and emotions; Münsterberg and the phenomenon of interference; Pawlow and his experiments with conditioned reflexes; Titchener and experiments with reaction-time.

All this is only by way of showing how many the contributors, and how varied the contributions, in the field of psychology. Bold indeed are any who, without knowing of these and more, presume to talk casually or flippantly of the value of psychology!

Then let us remember that one of our greatest theologians, Emanuel Swedenborg, who knew religious reality as few could ever hope to do, made an intensive study in the field of psychology. There could be no better introduction to the possibilities in allying the forces of religion and psychology than a thorough and patient reading of Swedenborg's *Rational Psychology*. In his preface, the author says: "It has been my purpose studiously to investigate the nature of the soul and the body, and their intercourse; and also the state of the soul in the body. . . . But in order to attain the end the means must also be sought . . . there is no other field of exploration than that of the anatomy of the organic body of the soul. For in this she disports herself and runs her course. . . . Thus in order to explore the soul, I must unroll these manifold coverings which hide her. . . . I must proceed by the analytic way, or from experience to causes, and through causes to principles."*

Looking at psychology in its fullest sense, then, we are thinking of it as a field which seeks scientific interpretation of the mental, and consequent bodily, activities of man. Looking at religion in its widest applications and most vital uses, we regard it as the field which seeks spiritual interpretation of man's mental and physical functions. Hence, for the present at least, we conclude that religion and psychology do have things in common. Let us discuss the concepts which such a conclusion would involve.

We would believe that psychology leads us directly to religion, that religion carries us on from the point at which psychology must stop. Both psychology and religion deal with the general behavior of man: but psychology with man's behavior mainly on the natural plane, and religion particularly (though by no means exclusively) with his behavior on the spiritual plane. We understand that man's natural or external existence is motivated and directed by an inner spiritual force—the spiritual self, or soul. Psychology, despite the derivation of the word, does not deal directly with man's soul, but with its external manifestations. Religion, on the other hand, is essentially of and for the soul. Hence, in dealing with man's external life in relation to his inner self, much insight can be gained through combining the forces of psychology and religion.

Religion explains man's behavior as it ought to be. Psychology explains his behavior as it is. Obviously we can better make our actions what they ought to be if we fully understand what they already are and how they "got that way." The Church can tell us that we should be honest, just and generous; and we can see that this is reasonable and right. But actually *becoming* honest and

*English translation by Frank Sewall, New York, 1887, pp. xxiii, xxiv.

generous is a different matter. We shall find ourselves, time and again, being selfish, mean and deceitful, knowing full well that this is unregenerate but feeling helpless to cope with our tendencies. The Church can teach us that there is no need of fear; and we recognize the rationality of this according to spiritual principles. Yet who among us has not experienced frequent fear, and worry and apprehension?

The difficulty comes in bringing our natural existence into line with our spiritual potentialities. Not because we do not understand and believe the spiritual precepts, but rather because we do not understand the natural or external obstacles and tendencies which continually confuse and hinder us.

Please do not mistake this thought. We are not saying that psychology is the same as religion, or that it is as important. But psychology can, if it will, meet religion half-way and turn us in those directions by which, alone, can we know and remake ourselves. Religion is the gateway to the regenerate life; psychology provides steps by which we can climb from our worldly ways to the gate and the road beyond. Some, of course, can make the gateway from the ground in one leap; but most of us would be grateful for the transition which steps afford.

Since the inner or spiritual man (*soul*) motivates the worldly man (*mind*), how sensible for us to know what the natural man is and how he functions! Since the natural man reflects every change in the spiritual man, how important for us to realize what the connection and purposes are! Hence, psychology gives us a step toward spiritual understanding by helping us to know ourselves as we are. And religion gives meaning to psychology by showing the reasons for self-knowledge.

Psychology endeavors to adjust the individual to his worldly environment and to society. Religion aims to adjust him to his spiritual environment and to God. The two adjustments go hand in hand and are inseparable, just as body and soul go together and are inseparable in earthly existence. But although it is psychology's specialty to adjust human beings to their fellow men, and religion's specialty to adjust man to God, adjustment to God is achieved, actually, only through our relation to our fellow men.

Human adjustments, therefore, both worldly and spiritual, implicate a relationship to society and the fellow man. Much is said to the effect that the Church should take a hand in righting social ills. We are apt to overlook the fact that social ills are the direct outcome of individual ills. How can the Church expect to reform a group when it hardly does well enough in reforming the individual? Social ills, certainly, cry out to be righted. But at the same time, individual ills are urgently in need of attention. For every social wrong in existence is directly traceable to selfishness; and selfishness, as the word itself implies, is a purely individual matter. Organized religion cannot do anything for the group until it can do something for each individual in that group. "A chain is no stronger than its weakest link," and society is no better than its worst member.

The matter of social reform is a vicious circle: bad groups create bad individuals, and bad individuals create bad groups. In the final analysis, reform cannot progress in either direction unless it progresses in both directions simultaneously. Actually, the Church itself cannot ever really tackle the specific problems of child labor, war, socialism and what not; for it is not the Church's function or equipment to herd together its members to act upon some matter of civic re-organization. It is not the Church's function to do this any more than it is Harvard's or Vassar's function. Harvard is an institution for worldly education; it exists to train its students to gather information, to think wisely and to act accordingly. Likewise, the Church is an institution for spiritual education; and it exists to instruct, and to inspire its members to the life of largest usefulness and service. What that usefulness and service shall be rests finally with the individuals; and whatever service is performed must be performed in the names of those individuals rather than in the name of the Church.

Hence, in the matter of social reform, the Church might best do its part through reform of society's members. And reform of individuals cannot easily be achieved only through telling over and over what the good life is. After learning what the good life is, one must also learn how, exactly, to transfer oneself from the less good to the better.

The Church might well make use of the psychological approach. The Church might know more and care more about "unregenerate" human behavior, its whys and wherefores. If adjustment to God involves adjustment to fellow men, the Church might be interested in that field whose primary interest is social adjustment. The Church has already built the gateway to the abundant life. If it would also build steps beneath, more people perhaps would reach the path where they are intended to go.

Those who say that psychology is a fad, and that any connecting of it with religion is profane, are invariably persons who do not know the true spirit and meaning of religion. To them religion is not in terms of progressive action, of raising worldly existence to the level of spiritual life, but rather in terms of mystical ideas to be thought of and talked of but never put to work.

Those who say that religion is only a psychological complex, and that religious interests are abnormal, are the very ones whose infatuation for psychology leads them to a blank wall. Behavior, they say, can be reduced to nervous energy traveling along networks of neurones, from the brain to all parts of the body. What that nervous energy consists of, they cannot say. Where it begins and how it starts, they do not know. They have come to the very point of contact between body and soul, and they lamely conclude: "Well, that is all."

Some do believe that psychology and religion have a motive in common, and that each can contribute light to the other. Believing this opens up the secret of how to

step from worldly to spiritual planes. Understanding this shows how the regenerate man of eternity can develop only from the worldly man of earthly existence. To comprehend the Bible's inner meaning, we must have not only an interpretation of that meaning and a receptivity for it, but we must have, also, an ability to read and understand the Bible in its historical sense. So with man; if we would really know his inmost self, we must have interpretations not alone of the soul but of that soul's exterior as well.

If we would truly work for the regeneration of the human being and the reformation of the human race, we would say in great earnestness: Let us understand why man behaves as he does. And then let us learn how to refine this behavior into something truly useful and fit for heaven.

Answer to a Shrug

R. Lawrence Capon

PERHAPS you read the newspaper "ad" of an energetic parson which features a Sunday night sermon book-review (let us assume, for our purpose, that the book is a modern American novel), and shrug your shoulders with a "he-must-be-hard-up-for-a-subject" air. Your shrug may be plausible enough.

If you went through the process called "higher education" you are likely to believe that, since Victorian days, the novel has tried to have little to do with moral teaching—and has succeeded very well, you judge, from samples in your reading. Memories of college lectures assure you that the "Art for Art's Sake" tendency has made the novel refreshingly free. You have come to consider it a literary duty (for one with a college "minor" in English) to suspect any modern story which leans to teaching or preaching. However, you confess to yourself, you are rather sick of this new "arty" writing. When you go in for a novel now, it's generally one of the safe old English products of the last century. Besides, you observe with memories of youthful sophistication, literary folks aren't agreed as to what a novel is, and some of them, including a Harvard professor or two, are sure that it *isn't*.

Perhaps you side-stepped college. Then, probably, in the stress of accounting for bed and board you gave up trying to decipher these new books. Today you are sure of your pleasure with mystery and adventure stories and with some time-tried novel as occasional "serious reading." This sermon book-review idea, incidentally, doesn't impress you. You like your preaching "straight."

In either case you may shrug your shoulders again, and conclude that a parson will try anything to fill his church.

This paper does not set out to justify the ways of a parson to his Sunday night congregation. It merely wishes to suggest a defense he might make to give a conception of the modern American novel not too widely held. Here, then, is a possible answer to your shrug.

First, let us examine some sort of a definition for the form. In the broad sense the term "novel" covers a wide field of prose fiction. We shall concentrate on what seems to be the most important type, called by some authorities the modern interpretative novel. Here the novelist assumes a responsibility for a sincere perspective in which he finds or clarifies certain values. He writes, obviously, because he has something to say. Around his perspective he builds a sustained narrative, offers a theme on some phase of life, employs literary qualities, and uses characters representative of the theme and perspective. Our writer tries to see life whole and to capture it *in process of being*. Thus he uses a sort of motion-picture technique in contrast to the static method of the old novelist which meant to catch life in "framed moments" of repose. The modern author has not forgotten England's great contribution, the novel of character, and he, too, is convinced that character is the kernel of the novel. It is his duty and privilege to show character change under the effects of experience. He can do this because he has not, for example, the time or point-of-view restrictions of the dramatist. With the help of the new psychology and the new freedom in technique he makes his characters more truly "three dimensional." All in all, the form in which the interpretative novelist works is the most flexible and capacious in literature. To some authorities it is the crowning glory of modern literary art.

For no other form can so relate to human life. It pictures most completely the life-patterns of a people. It records and interprets the changing attitudes towards moral values. One cannot really know American sociology unless he knows the American novel. It is, indeed, as some one has called it, a "barometer of civilization."

If the interpretative novel is all we have claimed, a defense of its teaching function may seem superfluous. Let us take the risk briefly, however, and possibly answer more reasons behind your shrug. Please understand that we are using "teach" in a broad sense quite dissociated from its schoolroom connotation. The modern writer shudders at the thought of didacticism. As often as not he denies that he teaches at all. It is for his reader, if that reader so cares, to discover values and their use to him. Compulsion and uniformity are not found in this school.

The teaching function (at present, we are most con-

cerned with moral teaching) of literature has a pedigree nearly as long and honorable as the art itself. The Greeks and the Romans, the people of the Middle Ages and the people of the Renaissance all gave it a chief place. If other functions appeared, they came to augment not to exclude. The English novel made its first formal appearance in this guise. The eighteenth century pioneers asserted that their books were to improve men's moral condition by setting before them plain examples of vice and virtue. Actually, literature's teaching function was not challenged until the revolt of the nineteenth century romanticists. In time the rebel fanatics and the hysteria against Victorianism gave a false emphasis to the "Art for Art's Sake" movement. But great Art cannot escape moral implications. In so far as it arouses the emotions it must concern morality. Again, Art, particularly the literary form with which we are concerned, has to do closely with Life. If Life can never escape moral problems and decisions, no more can Art. Thus the revolt led chiefly to a variation in the manner of presenting the teaching—a healthy variation since the Victorians had become crude in the matter. Neither author nor reader, preacher nor layman, then, need feel the prick of literary conscience at the presence of moral values in a modern novel. Experience seems to have proved them both inherent and reasonable.*

We have made large claims for the status and function of the interpretative novel. There is not room in this article to establish these claims thoroughly—a complete analysis of at least one book would be required. Here, however, as some sort of evidence, are verbal snapshots of a few interpretative novelists.

The first dozen years after 1918, it is too well remembered, were gloomy ones for those idealists who had looked forward to a new internationally-minded social order arising from the path of the World War. America gave birth to the new vision, and scorned it. Europe, seething with fear and unrest, offered it doubtful nourishment. Throughout the world political and economic crises did their best to strangle it. The youth of America who matured in the war period had largely been taught to look upon the vision as their guarantee for a life safer and finer than that of their fathers. Small wonder that their hopes turned to disillusionment and despair. American novelists, the younger ones who felt so deeply and the older ones who sympathized so keenly, recorded all this. Being human, of course, not one of them caught the whole picture. But, from their various angles, they combined to interpret for their age and for ages to come the chaos of the twenties. The young novelists were too aptly called the "Lost Generation." Such a writer as F. Scott Fitzgerald, with a certain brilliance but not with greatness, pictured a youth which floundered in the abyss of a lost sense of values, a youth which, almost excusably, took madly to cocktails and gambling to forget its world. Among the older novelists the extremists acquired a complex for "debunking." Sinclair Lewis tried to puncture our American institutions; Sherwood Anderson labored to unmask our emotional lives. Other writers announced the need for a complete retreat from life. Much of this, of course, was negative. It all had roots in the times, however, and could reward those who would study it.

Meanwhile, within and around the period, the saner novelists were working out their interpretations of modern life, discovering values which those with faith in Man's destiny knew to be there, however they seemed buried. Let us glance briefly at the perspectives of five of these more solid interpretative writers.

Dorothy Canfield Fisher offers one of the most admirable and consistent points of view in our literature. It is splendidly, discriminatingly American, the more so because it is held by one who knows both European and American cultures well. Studying her people at close range and from a distance, this writer finds many values in its convictions. Her novels assert, for example, a realistic belief in social democracy, a faith in education, the worth of true civic pride above a specious patriotism, the importance of organization and group activity for achievement beyond individual capacity, the strength of domestic loyalty, an honest and understanding skepticism of Continental sophistication, belief in work as a stabilizing moral force, a faith in the individualism which feels that all discipline must come from within, and an assurance in human progress through the intelligent assimilation of experience. Some of these points will be permanent contributions of American thinking to world ideology. Dorothy Canfield Fisher has recorded them forcefully, artistically.

In contrast is the exquisitely framed perspective of Willa Cather, a more subtle and far less American outlook. It is essentially a philosophy of escape. To Cather all experience and achievement of character are arrogant assumptions which crush idealism. Material success can be only a bleak failure. Thus she likes to approach the spiritual in an earthly setting of primitive simplicity. Her characters try to live out their youthful ideals, and finally welcome death as an escape from brutal reality. This is a negative philosophy, to be sure, the outcome of the impact of our materialistic American life upon a sensitive spirit. Yet it has values for those who have nearly lost sight of the spiritual in this day. It has an emphasis which the post-war years have showed we sorely need.

Ellen Glasgow, Southern aristocrat with the Addisonian style and the democratic sympathies, has done notable work in social satire. It has been asserted that her book *The Romantic Comedians* is the finest study of Victorian-

*De Quincey wrote: "There is, first, the literature of *knowledge;* and, secondly, the literature of *power*. The function of the first is—to *teach;* the function of the second is—to *move:* the first is a rudder; the second, an oar or a sail. The first speaks to the *mere* discursive understanding; the second speaks ultimately, it may happen, to the higher understanding or reason, but always *through* affections of pleasure and sympathy."

The interpretative novel would seem to be both literature of knowledge and literature of power. As literature of power, it speaks, surely, "to the higher understanding or reason."

ism which American literature can offer. In a quiet but incisive manner she points out the failings of the nineteenth century culture as they appeared in our South, and contrasts them with related phases of today. To her these American Victorians were apt to neglect character for charm, to forget that a sheltered life does not develop strength from within, to foster an irritating not a helpful sympathy for unfortunates, and to cling to the false values bound up in such a convention as the prudish, slavish modesty of their womenfolk. In contrast, modern intelligence with its freedom of speech and manners brings a greater ability to cope with reality. But our novelist does not look blindly at the present age. She believes that the new freedom brings the negative privilege of bluntness, she condemns the "obey that impulse" and the "be yourself" tendencies with their attendant lack of a sense of duty, and she finds that moderns are apt to be arrogant in knowledge and self-judgment. She does not overlook at this point the Victorian virtues of grace and a certain selflessness. Ellen Glasgow writes American classics in an even-handed and charming manner. Such writing forges sympathetic links between the old and the new generations.

Of less stature intellectually and artistically, but of importance through his wide appeal to the reading public, is that master of child psychology, Christopher Morley. His doctrine is positive if it is somewhat thin. He proclaims laughter which purifies like a flame and the stabilizing influence of the family, and he does this with an American energy of good spirits, sentimentality, and clumsy humor, and an un-American spirit of whimsy with "spots" of beautiful writing. One of his books has pertinent ideas on the question of marriage—a question, it must be admitted, which is handled inadequately by too many of our writers (they are, unfortunately, only reflecting the behavior of our social group). *Thunder on the Left* presents the triangle problem in a unique and charming fantasy. Morley's solution for a tottering partnership is that John and Mary keep their joyous, youthful attitudes towards life. In this way Mary remains the Mary John first loved, and John remains the John of romantic days. Danger lurks if the years bring too sudden or too drastic changes. The book is worth reading.

Elizabeth Madox Roberts is a supreme American novelist of our time. Perhaps no other native writer combines so skilfully the traditional epic sense with the newer dynamic realism and creative symbolism. For example, most of us have read *The Great Meadow*. On the surface it is an absorbing historical novel. Beneath, however, it is an epic of pioneering and an allegory of American independence. The symbolism alone in this book makes a fascinating study. (Consider the heroine, Diony, who is named for the daughter of Jupiter or mind and of Ceres or soil, and represents in herself the conflict of civilization and wilderness.) All through her works Miss Roberts shows life in its epic calm and unhurried pace with amazing reality. Her characters assert that Destiny is without, Life within. Destiny may blow through the spider's web of Life, but does not blow it down. In these days of surface confusion the writing of Elizabeth Roberts reassures us of the sure, deep currents in human living.

These perspective fragments say little of man's relations with God and the Church. It is our impression that the interpretative novelist, like the man in the street, adopts an "unchurched" attitude and talks briefly or not at all of these matters. He is more concerned with man's relations to man—possibly he has the notion that man's relations to God and the Church start there, too. It is an excellent notion.

It may be surprising to find that we have dealt almost wholly with women writers. Though we did not do this intentionally, the emphasis seems justified. Today in this country women are strong—perhaps the strongest—in balanced interpretative work. At any rate many of the more famous men fail at it, blocked too often by artistic egoism and mannerisms. In this respect, it may be well to observe that in America popularity is an unusually poor criterion for literary worth. It has been said more than once that our nation has a definite resistance to serious reading. This is an unhappy condition though not so critical, perhaps, as it would be if the novel held the same popular appeal that it did in the 1870's when Sidney Lanier exclaimed, "As a people the novel is educating us." The motion picture, the radio, and the cheap magazine with its articles and short stories have usurped ground with the many. There are, however, and always will be intelligent people who find it necessary and fascinating to know as much as possible about their age and their fellow men. They appreciate the worth of the interpretative novel. To their ranks will be added, if leisure time increases as it should, thinkers and lovers of humanity from all walks of life.

Meanwhile, our friend the parson may be "window-dressing" his evening service with a sermon book-review, but he is also calling on an art form which can be a valuable ally. If he does this capably he might be spared another shrug from you on Monday morning.

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?
Luke xii. 56 (Goodspeed).

Re-ordering a Commonwealth

A BETTER ordered state is the active aim and, in instances, the desperate effort of many a nation today. In some nations the old order has been swept away; in our own the old order is at least strained, with the issue of constitutionalism steadily sharpening.

Dire economic and other necessities force the reshaping of the state. Aspirants to power scan the new governmental machinery for advantage to themselves. Classes in society try to turn reorganization in favor of their own several interests. Theorists and practical men alike confine the whole effort to their peculiar horizons—to the low line of economic security and material prosperity only, to the illusory sky-line of an equality effected by edict.

In the confusion of this effort the human heart of a people hardly makes itself heard. It is set on so much more. The human being as such—the parent, the peaceable citizen, the aspiring workman—sees something more than a form of government to be reached, more than bureaus to run the nation's business, more even than economic security. There are many intangibles to be assured in life, if life is to mean much to mind and heart. In these re-orderings of states he is still haunted by a deeper-lying life, a kingdom of spiritual satisfactions, to be entered by the free conscience, by individual convictions, by an untrammeled sense of justice—all the powers which a standardized state proceeds to smother. Unless this is the further goal, he is sure that all the effort after re-ordering is going awry. Life will not be better for the changed state of things; and it can be a great deal worse, condemned to a spiritual and intellectual mediocrity.

There is a quick sketch of a well-ordered commonwealth in Swedenborg's little work entitled *Charity:*

> The general good consists in the following things: that in a society or kingdom there be (1) the Divine among men; (2) justice among them; (3) morality among them; (4) industry, knowledge and integrity among them; (5) the necessaries of life; (6) the necessaries for employments; (7) the necessaries for self-defence; (8) a sufficiency of wealth for these necessaries. (No. 130.)

The way in which these constituents of the common good are scaled is noteworthy. Will the general good emerge when a state exalts as primary goals the lesser if more pressing objectives? Will not concentration on too circumscribed a goal be sure to mean an unsatisfying life? Brief as these jottings on the well-ordered commonwealth are, they have both idealism and realism. They hold out little promise for a national re-ordering in which life as a whole is not kept in view.

The Christian religion has its philosophy and critique of human society. The urgent need of them is demonstrated in Dr. Van Dusen's *God in These Times,* reviewed elsewhere in this issue. Youth could surely be enlisted in this large effort toward a Christian social life. Groups of young men and women today are in fact giving earnest thought and study to the character and attainment of a Christian commonwealth. We recommend as a textbook for such groups *The Kingdom Within,* by Charles T. Webb.

Re-Thinking the Idea of Revelation

The whole concept of revelation is receiving a good deal of consideration at present.

Perhaps it cannot be said with truth that there is no tendency at all back to the traditional or post-reformation concept. And of course this survives in many quarters. But it is too artificial and unlifelike a view of revelation to prevail again. Revelation was considered an externally effected deposit of truth, to make which God employed not seers and prophets but non-participants in the truth, not human personalities but penmen. That idea, entertained about the Scriptures, has not maintained itself as the history of biblical composition and the books and authors of the Bible have become better known. The old theory undoubtedly upheld many a believer in the Bible or accounted to him for his belief in the Bible as the Word of God; on the other hand, it must have disinclined many from considering the Bible as revelation.

Current re-examination of the idea of revelation keeps as its point of departure the more recent conception of it as a discovery of truth to the human mind. According to this view, revelation took place in life—in the life of Abraham, for instance, or in the thought and experience of a non-writing prophet like Elijah, in those instances obviously, but just as truly in the experience of those who went on to commit to writing the truth which came to them. Truth was imparted through human convictions and through intensified human powers, spiritual and intellectual. The idea at least invited people to find a realistically given revelation in the Scriptures. More people could feel at home in the Bible as revelation. Yet there has proved to be something lacking and something insecure about the idea.

God is as securely in the process of revelation in the new idea of it as in the old; the lack is not there; the insecurity revolves about what the process of revelation left behind it. With the abandonment of the penman theory, what was written seemed not as reliably God's Word as before. Or, to put the insecurity another way, revelation in the new concept was left subjective. Revelation seemed to have lost authentic documents of its own.

The general tendency of reconsideration, we think, is a reaction from subjectiveness in the concept of revelation, and towards conceiving record as well as process to be quick with revelation. Though not mechanically given or externally dictated, the words of Scripture are the permanently fit and germinative words to convey the truth still. Or are we to think that the fruit of a Divine possession of intensified human powers is not as stable and dependable as that of an artificial dictation to mere penmen?

Quickened Interest in the Inner Life

"Religion has gone personal." This exclamation, in the religious column of a newspaper, voices a pretty strong trend.

It is true that there are those who, for no high purpose, would very much like to have religion "go personal." They want religion to concern itself purely with the private life. What they are really urging is the abandonment of all effort to apply Christian standards on a larger scale—to industry, or even to the issues of war and peace, and to civilization's other social concerns.

But a genuine interest is growing in the personal religious life—and not the outward life only, but the inner. There religion's primary concern lies, whatever other interests it has. It is not an emphasis which receives hearty response always. But now psychology has aroused response; the disillusionments of the post-war years have left souls feeling empty and bewildered, and the depression years have revealed the absence of inner reliances. Many people feel that their inward lives have to be reconstructed. Movements in personal religion therefore find ready recruits. Books on effective living which try to utilize the resources of religion are numerous and widely read.

In a day when interest in the inner life was notably low, Swedenborg wrote:

> At this day man does not care what is taking place interiorly in him because external things occupy him. Internal things have no importance to one so occupied, for whom external things are the aims of life. He says, "What are these matters to me, since there is no money or honor to be gained by them? Why should I think about the state of the soul, or the state of the inner man, whether he suffers from obscurity when truths have been driven out, or is in enlightenment when truths have been replaced? What would it benefit me to know this? I even have my doubts that there is an internal man, and whether there is any state of the soul other than that of the body."

Happily that sounds strange and bald to an increasing number of men and women today.

Swedenborg was led to make the comment (*Arcana Coelestia,* No. 5224) because his books, and that great work in particular, offer so much about the inner life—its resources, its ways of developing, its struggles and its possible undying integrity.

If we may make a suggestion, a society of the New Church would serve a growing contemporary interest if it established among its activities a class in personal religion. If the leader of the class could utilize the psychology of religious experience of which the *Arcana* is so full, and deal intimately and sympathetically with the problems which members of the group have in their inner life, no one could long ask, "What are these matters to me?" One and all they could invite upon their problems the greatest potential light which the world has on man's inner life, namely, the deeper meaning of the Scriptures, which has that life for its constant theme. The *Arcana* seeks to make a deeper sense of the Word available to us.

Economic Situation, Home and Church

Young married couples today, trying to establish a home, are hard pressed, as we all know, by economic conditions. For them a financial contribution to the maintenance of the church to which they belong, is a sacrifice and sometimes an impossibility. Even attendance on services is costly, especially if on appearing they are pressed into still other efforts.

The Church needs to take careful thought at this point. It has need always to do more than talk about the Divine care; it can do nothing finer than to be a medium of this care to others. It should certainly envelop these young people with evidences of its interest. It should study how to aid them, and perhaps bring the Church's ministrations to them. It can do this by neighborhood meetings. It can also make an arrangement for bringing the young children of such couples to the Bible School, either by enlisting a neighbor with a car, or a member who passes that way, to convey the children regularly back and forth. In instances, in order to maintain its activities at the full, a School could itself employ a car.

The older members of a Society should at the least recognize the situation of young couples economically hard pressed. They should recognize the interest and loyalty for the Church which nevertheless exist. To existing cares and expenses, the Church certainly should not become an additional burden and worry, but be a source of heartening, a help to harried efforts, a witness to Christianity's spirit of doing for others.

W. F. W.

EDITORIAL

ONLY in churches and pulpits here and there does the total orthodoxy of a bygone day survive. In Protestantism generally any single and widely prevalent theology crumbled years ago; the old discipline known as "systematic theology" disappeared from schools for the ministry, and the pulpit for the most part is without the undergirding of a body of doctrine. The significant messages of the day emerge from no corporate theology, but are rather the individual preacher's message or that of a current school of religious thought. The restatement of Christian doctrine with power for today, we are often told, has yet to be effected.

In the circumstances the pulpit of the New Church stands out uniquely endowed. It has—it believes, by revelation—a fresh and corporate message, not the individual preacher's views solely, nor a school's nascent convictions, but a system of teaching which is the whole organization's reliance as it is its reason for being. The message is *there,* in the sense of having comprehensive statement from Scripture in the Theological Works of Swedenborg. It commands the study and effort and loyalty of every member and worker.

This is untold potential power for the pulpit. Yet it is not enough—the mere possession of such a message.

There must be assimilation of it, we all know. Verbal adherence to it and repetition of even the chief statements of the Theological Works is insufficient. As a habit, it even prevents assimilation. Preacher and people need to be making their way steadily into the significance of the teachings of the Church. These teachings enter so profoundly into the Scriptures and possess such many-sidedness and depth in themselves that they require years of careful education on the part of the expounder and never relaxed study, and daily consideration and reconsideration on the part of the people. It is certain that only a well assimilated message will impress listeners that the pulpit of the New Church has indeed a unique endowment.

There must also be application of the message to current need and problem. Its bearings on thought and life must be seen, expounded, followed up. Presented without grasp of this contemporary import, the message remains essentially unutilized. If listeners can still say, "I feel there is something there, but it has not been brought to bear upon any question or need of which I know," great possibilities have gone unrealized.

Beyond assimilation and application one thing more is needed—absorption of the message in a spirit true to it. Fortunately this is also the spirit expected today. The day of views externally enforced has gone. Recourse to the compulsions of an external authority, whether it be church or book, runs counter to the conviction that truth can be left to speak for itself. Nor does that procedure bespeak the pulpit of a new Church; it is the distrusted procedure of a long familiar pulpit. The passion for mankind's well-being begins today by honoring the human mind, in the desire and the capacity to speak so as to let truth be its own best witness. This spirit of address the message of the New Church itself invites: "At this day only the self-evidencing reason of love will re-establish the Church" (Swedenborg's Canons of the New Church, Prolog).

As another year of church work begins, are these reflections worth pondering again?

STATES which are dictatorships raise a large religious issue. Just the present struggle of courageous religious leaders in Germany against surrendering to Caesar the things that are not Caesar's but God's should make that plain.

Human loyalties have a higher object than the state. It may not be so obvious an object, but it is a far greater one—the kingdom of God.

The teachings of the New Church sketch a hierarchy of loyalties, at the bottom of the scale those to oneself and family, and then, graduated upwards, those owing to the neighbor, to a community, to a group representing a general good, to the state and to the kingdom of God or mankind's spiritual welfare. It is as though these teachings had foreseen the expanding but intricately interdependent modern world, and had sought to evaluate the allegiances which would have to be determined in issues such as those raised in nationalism and internationalism, and in religion *vs.* the totalitarian state.

A lesser loyalty is at its truest when it is governed by the greater loyalties existing in the same premises. Loyalty to the family is at its best in general good citizenship, not in nepotism. One's beloved is well loved, as the poet says, when honor is loved more. Allegiance to the state is not all it can be unless the well-being of all mankind lies beyond. Even those who are best informed may query what international law is, for it is only vaguely formed; rulers and statesmen must study what international justice in any instance demands, but the man with a belief in the moral government of the world will insist that there is such a thing as this supreme justice. He will want his state to strive for it. He will ask the higher loyalty from the state itself.

For, once the state is allowed to displace that higher loyalty, and nationalism becomes the religion, barbarism is let in below, too. The finest loyalties to oneself and one's fellow-countrymen are unseated—loyalties to such immaterial values as human liberties, initiative, room for creative genius. The coercions and cruelties which the super-

state has to practise in order to maintain itself demoralize these values and loyalties.

It is not a matter of indifference to religion what the form of government in a land is, or how the government is administered. How are the various loyalties of human life graduated under that government? That will determine how civilized the government is, and how full, rich, and free to grow under it human life will be.

BOOKS

Be renewed in the spirit of your mind.

SWEDENBORG ET LES PHENOMENES PSYCHIQUES. *By Henry de Geymuller. Preface by L. B. de Beaumont, docteur ès sciences, ancien professeur à l'Université Royale de Dublin. Paris: Librairie Ernest Leroux, 1934. vii, 461 pages.*

THIS is a work such as we have long needed, a discussion of the relations between Swedenborg's spiritual experiences and present day psychical studies by a confessed New Churchman thoroughly familiar with the seer's writings, early as well as late, as well as with psychical literature, and at home in the language of the physical and biological sciences. It is refreshing to read such an able and well-balanced treatment of psychical and spiritistic phenomena, including telekinesis, materialization, "ectoplasm," and so on, the nomenclature of which is strange to the eyes of most New Churchmen. M. de Geymuller also bestows much space on a refutation of the doctrine of reincarnation which seems to have made much more progress in France than among English-speaking people, and there is a chapter devoted to the well-known cases of clairvoyance in Swedenborg's own life.

M. de Geymuller's exposition of New-Church belief regarding the spiritual world is of great interest entirely apart from the main subject, since it is based upon a prolonged study of all of Swedenborg's texts. His treatment of discrete and continuous degrees and of the limbus is admirable, as is his study of the contrast between "unity" and "simplicity," a distinction fundamental to a proper understanding of Swedenborg's entire philosophy. He justly notes that in Swedenborg's conception of the atom and the relation between motion and substance (energy and mass) he is more modern than the scientists of his time. Another notable discussion is his argument for the necessity of mind as an intermediary between soul and body, while his treatment of evolution is recommended for careful study.

But while M. de Geymuller is a profound admirer and excellent expositor of the thought of the Swedish seer, he has no illusions as to his limitations. Admitting that the thought itself is clear, he can yet call the style in which it is presented "incontestably bad, not to say obscure." Again, "the metaphysical arguments of our author are excellent, the general principles of his system not less so, but every critical mind will be struck by the frequency with which Swedenborg imagines the existence of certain phenomena or certain realities, entirely because that existence seems demanded by some necessity in the *a priori* principles which serve as the foundation of his argument." And again, "The intuition of our philosopher was prodigious and the most recent scientific discoveries show that he almost always divined correctly, but it is none the less true that only empirical demonstration counts in the domain of facts and we certainly should not hold rigorously to Swedenborg's affirmations or explanations, if these are ultimately found to be erroneous or incomplete." He expresses doubt himself as to the correctness of all of the seer's speculations as to the fiber and the animal spirits, and I think he has spoken too assuredly regarding the status in modern scientific thought of the supposed motion of the brain.

Like all close students of the great Swede, M. de Geymuller has learned how dangerous it is to depend upon single statements. "It is very necessary to keep from judging of even a single point in the exposition of the Swedish thinker by isolated passages extracted from his works at hazard. It is the sum total of his system which must determine the sense and the bearing of certain particular affirmations, especially when these seem to contradict each other." M. de Geymuller's estimate of Swedenborg agrees precisely with the reviewer's own when he says: "Swedenborg was less a man of science than a philosopher occupying himself with scientific problems."

There is a vast amount of interesting material in this volume, and one is not surprised to hear that it is to be translated into German. It is to be hoped that English and American readers will not be long deprived of the opportunity to study such a significant work in their own language. No doubt in later editions M. de Geymuller will improve and recast certain sections in conformity with more recent scientific discoveries—as for instance in the substitution of "genes" for "chromosomes" as bearers of heredity—but even as it stands this volume represents the most substantial non-theological contribution of the century thus far to the scholarly productions of the New Church.

JOHN R. SWANTON.

PREACHING THE APOCALYPSE. *By Daniel Russell. New York: The Abingdon Press, 1935. 254 pages. $2.00.*

PREACHERS who think that the Book of Revelation is too obscure as a whole for homiletical purposes, or too much entangled in isms, will be better advised by this book.

Dr. Russell is pastor of Rutgers Presbyterian Church in the city of New York. He has recorded his own procedure in preaching from the Apocalypse over a period of thirty consecutive Sundays. Each Sunday he read some part of Revelation to his congregation and accompanied the reading with

explanatory comment. He then preached from the same section. The present book gives the brief explanatory remarks, and an outline of the sermon. The arrangement results in a very practical exhibition of the preaching values of this meagerly used book of the New Testament.

In an introduction Dr. Russell establishes his effort in sensibly appraised relations to literary criticism of Revelation, but emphasizes the rich doctrinal content of the book. Far more doctrine is to be found in it, he says, than is usually thought—doctrines of sin, redemption, works, God, Christ. Many will feel that he goes too far in saying that the Christology of Revelation is the richest in the New Testament; they are likely to regard the Christology of the Fourth Gospel as much richer. Of course there is especially a doctrine of last things in the Apocalypse.

It is with this "granite" in Revelation, which gives it its contours, veiled as these may be in the imageries of its poetry, that Dr. Russell has to do. The sermons outlined are expository up to a point, predominantly they are doctrinal.

A first chapter "On Reading Revelation Aloud" is an engaging appreciation of the literary power of the book, with good counsel to readers, which is much needed. The second chapter begins the transcript of Dr. Russell's explanatory comment and sermon outline.

Many of the sermons outlined are (or were as they were preached in full) rounded discussions of such subjects as prayer, punishment, and "crowns"—crowns of humility, and of love, and of victory over self, death, sin and sorrow. A true homiletic purpose pursues each doctrine into practical religious values. There is sensible dealing with the troublesome solitary passage on the millennium. The sermon on the cubical Holy City becomes a picture of what constitutes symmetry in the eyes of religion either in society or in the individual life—pursuit of the far goal, in the broad extent of human relationships, and with upreach of the life to God.

A few quotations will give an idea of the simplicity of the language and of the practical character of the preaching of the book.

> Character developed in this life carries over surely into the life to come (p. 23).
>
> Christ, even as you and I, had a human nature which had to be subdued and brought under moral control. There was an inner conflict which is not often spoken of in the Gospel, but when it is spoken of, its intensity is made abundantly clear. This is the meaning of the temptations on the mount. Here may be seen, in dramatic portrayal, the moral battle which Jesus had to fight all along the way, but which now became epic (p. 217).
>
> Will any age ever stand completely builded, a palace fair, symmetrical, against the skies of Time? There is but one place to find the answer to that question. It is in the place where John in this interlude finds it. It is in a world beyond the world we know. This does not mean that we are not to work for a better world here and now. Life loses all its meaning if we fail to do that. But the mark of the transitory is upon everything earthly. The completed palace lies in the land of the immortal hope where time shall be no more (p. 157).

Dr. Russell thinks of his examination and exhibition of preaching values in the Apocalypse as an adventure of himself and his people into the Isle of Patmos. His book may induce other pulpits and congregations to make such an adventure themselves.

Wm. F. Wunsch.

Earth is Enough: an essay in religious realism. *By Baker Brownell. New York: Harper & Brothers, 1933. 347 pages. $3.50.*

PROFESSOR BROWNELL, taking his book title from that of Edwin Markham's poem, "Earth is Enough," has given us a stimulating and challenging sequel to his earlier work, *The New Universe.*

The writer attempts the point of view of the mystical realist, and tries to view the universe from the point of view of religion—religion which he regards as "the integrity of the moment of living," or "the appreciative fusion and identity of being."

It is a commonplace to say that "religion is a matter of life"; but this book grapples with problems involved in that statement. The writer believes religion *is* life. Religion, however, cannot be identified with external life, for that, he says, is merely instrumental, while religion is direct and integrative. Hence his protest against the Church's segregation of time from eternity, of the world from the Church, of action from rewards, of earth from heaven.

Professor Brownell is clearest when dealing with "Religion and the Social World," and "Religion and the Intellectual World." There he makes valid objection to religion's "interference in secular affairs" and to the exploitation of religion by secular systems desirous of prestige. He objects to the external use of religion as a sanction for morals. Society should be organized "without recourse to supernatural authority or remote rewards." Similarly, he says that religion has no relation to intellectual authority, and that science is the only authority for belief in fact, even for the belief in God.

Some will be startled if they read far enough through the book to learn that "The conceptual organization of religion takes the form of theology. The social organization of religion takes the form of the Church. *Neither theology nor the church can be really religious.*"

One cannot help feeling that this book would have done a much greater work had the author made use of the doctrine of "discrete degrees." It would have clarified the meaning of his key phrase "the direct integrity of the moment of being," a state which is not possible on any one plane of life but which is achieved by a fusion or harmony of life on all planes as they are experienced by a human being.

An intensely fascinating book is made more gripping by the numerous "Interludes" from actual life experiences.

Norman R. Gutry.

THE GREAT DESIGN: ORDER AND PROGRESS IN NATURE. *Edited by Frances Mason. New York: The Macmillan Company, 1934. 324 pages. $2.50.*

CAN the living universe be really understood even from the point of view of science solely from the principles of chance and mechanism? No book which deals with this question in the light of recent investigations can fail to be interesting. I must confess that I have approached this book with a considerable array of prejudices. I am prejudiced from the start against such grandiose titles; against the growing collection of symposia in which the inclusion of the various opinions of a number of scientists within the covers of a single book is supposed somehow to bear valuable testimony to religion on the part of science; and against the notion that scientists as such are likely to have any great success in dealing with the philosophical problems inherent in the concept of design. It would be pleasant to record that these prejudices were completely dissipated by the reading of this volume, but the fact that they were at least partially lulled by some of the essays testifies to considerable force in the presentation of the point that mechanism, on any ordinary understanding of the term, cannot be the whole story.

As is to be expected, the essays are of varying merit. Some never seem to arrive at the real point, others beg the question with the assertion in effect that surely we must attribute such a complicated structure to a cosmic designer. A few indulge in a display of rhetoric, which is particularly unsuccessful in the hands of men whose training properly unfits them for a descent into its turgid atmosphere. The essays, however, by C. Lloyd Morgan on "The Ascent of Mind," by E. W. MacBride on "The Oneness and Uniqueness of Life," by C. Stuart Gager on "Adaptations in the Plant World," and by Hans Driesch on "The Breakdown of Materialism" are thought-provoking in high degree.

Those, therefore, who read books in order to find out what they should think ought to avoid this one, for it will land them in confusion. But those who are able to discriminate for themselves and who wish to know the data on which any interpretation of the world must rest, will find in this volume much valuable material and some important suggestions as to its significance.

FREDERIC R. CROWNFIELD.

GOD IN THESE TIMES. *By Henry P. Van Dusen. New York: Charles Scribner's Sons, 1935. 183 pages. Index. $2.00.*

THE title of this book is deliberately worded to carry two ideas. The book discusses both how far God is recognized or not recognized in contemporary thought and life, and why, and also how far and in what ways He is influential in our times. Dr. Van Dusen finds the current religious problem, or rather the key to it, in this divergence between actuality and reality.

There are only three main chapters in this exceedingly well arranged book: "The Message and the Man of Today," "The Message of the Living God," and "The Message in Society's Crisis." Two chapters are appended on "Specific Issues": "The Christian Critique of Communism" and "The Christian and Compromise." There are two pages of "Suggested Readings," suggested not as source material but as parallel and complementary readings to accompany the main chapters. There is a full index.

Chapter I pictures the development of secular thought and life in recent decades. Dr. Van Dusen examines what in those decades we have concerned ourselves with actively (Modern Life), the articulate philosophies of the period (Modern Thought) and the mass of half-uttered but governing convictions and assumptions (The Modern Mood). This is freshly thought and penetrating discussion. It confronts one with the man and the conditions to which the Christian message must be re-directed, indeed re-stated—with conditions, in fact, from entanglements with which the Christian message must free itself.

Chapter II probes into what is wrong with men's living faith in God today. The life of the church has been infected by the basic and seriously distorted perspective of the Modern Age. The basic error has been what Dr. Van Dusen calls the fallacy of abstraction. By abstraction he means the mistaking of the part for the whole. He finds this abstraction especially in "religion's servile acceptance of 'scientific' norms and methods in its apprehension of Reality; religion's acquiescence in the insincere divorce of public ethics from private profession; religion's docile adoption of a man-centered perspective." The second of these, as the one "most intimately involved in the fabric of the modern man's religion," receives the major attention. Religion has been disastrously missing from the intermediate circle of three concentric spheres of life—"the realm of private experience, the sphere of man's corporate relationships with his fellows, and the circle of his relationship to nature and the impenetrable Reality which is the final but dim background of all we are and do." Dr. Van Dusen is epecially interested to point out indispensable premises for bringing the message of the living God into society. Among these he emphasizes (Chapter III) clear conviction of the rule of God in history—we found him good all along, exceedingly good here. To the Christian logic of history, well and freshly set forth, or to a well-articulated social gospel, he appends not simply the bare assertion that personal religion must not be forgotten, but describes gifts of personal religion to social redemption—vision, insight, radicalism and faith.

In rehearsing so broadly the thought of the main chapters, we can give little idea of the penetration, and stimulus to re-statement of the Christian message, and fresh insight of which this book is full—it is a book to read and re-read. "The Christian Critique of Communism" is Christian, strong and balanced; "The Christian and Compromise" a courageous discussion of an acute problem.

Many passages remain fairly tingling in the reviewer's recollection, like the acute and yet simple discussion of the disservice of science to our thought of God (pp. 42, 43), or like the many well-proportioned critiques or surveys; but from beginning to end here is solid contribution to the restoration of faith in the living God whether in the individual life or in the essential strivings of society.

WM. F. WUNSCH.

THE NEW TESTAMENT IDEA OF REVELATION. *By Ernest Findlay Scott. New York: Charles Scribner's Sons, 1935. vi, 255 pages. $2.00.*

THIS is a puzzling book. Obvious on every page is the wide learning of the author and his religious spirit. He is dealing with real problems, often with brilliant insight, and yet somehow the result is not convincing. One often has the feeling that the author is not interpreting the facts but forcing them into a prearranged mold. Professor Scott is well aware of most of the objections which can be urged against the positions he takes, and his favorite method is apparently to concede the point and then counter with a "yes, but—" It is amazing how nearly successful he is in eating his cake and having it too, but admiration of his skill is not acceptance of his thesis.

Much of the book is marked by an unfortunate confusion of language, if not of thought. It is difficult to discover any clear and consistent use of the basic word "revelation." At one time it is supernaturally given information about a higher world, again it is insight into the significance of knowledge already possessed. Sometimes the higher realm with which revelation deals seems to be an objective world, sometimes it is subjective. Apparently it is at once wholly other than our ordinary world of experience and yet the unfathomed background from which our ordinary experience emerges.

The most elementary canons of logic are occasionally flouted. The argument from silence is employed in a particularly vicious form, as when it is argued that the failure of the Gospels to mention any communications from God to Jesus in dreams must have proceeded from a conscious recognition "that the knowledge of Jesus was different in kind from that of the ordinary seer or enthusiast" (p. 159). Even though the conclusion be accepted, the argument by which it is reached does not deserve a moment's consideration. An even more flagrantly invalid argument is this: "sayings which may not be literally authentic have a real value as evidence, since they would not have been assigned to Jesus if they had not been in harmony with his own ideas" (p. 72). Surely the only ideas such sayings offer evidence of are those in the minds of the people who invented or accepted them.

Such criticisms might be easily multiplied, and yet it would be unfortunate to leave the impression that the book has nothing to contribute to the intelligent reader. If it does nothing else, it poses some vital problems. What is the meaning of the light which suddenly breaks on familiar facts, and what is the significance of the sense that this illumination is given from without, apart from any activity of the recipient of it? How is the veil of our ignorance to be pierced? To what degree do reason and moral activity give knowledge of the reality which still lies beyond our ken? Do they in any sense afford communion with it? These are fundamental questions, and if one feels that Scott does not quite do justice to them he can at least be grateful that they have been raised and that the author has set down so much that must be taken into account in any future answer to them.

FREDERIC R. CROWNFIELD.

TAKING A CITY. *By Douglas Horton. New York: Harper and Brothers, 1934. 116 pages. $1.00.*

IN this the twenty-sixth book of the Harper's Monthly Pulpit series, Dr. Horton displays the keen human insight and literary grace that are rapidly making him known as one of the great American preachers. "Taking a City" forms the title to the book and also to one of the ten sermons contained therein.

Each sermon is addressed to a particular class of people. It is concise, and without waste of time takes up the main issues with a rare analytic skill. Layman and minister will be delighted by the freedom of this book from "glittering generalities." Dr. Horton strikes straight at the heart of a problem and we are not left puzzling over what is meant—and the meaning carries conviction.

It is impossible to point to any one of these sermons as the best. The sermon, "Taking a City," will encourage many who are beginning to wonder just what place the Bible can have in the present world. Especially timely is the sermon, "Is God a Person?" (pp. 86-97). In this sermon Dr. Horton unhesitatingly meets the worst that the skeptic has offered and leaves one with a very warm feeling that God is a Person.

> "I know my God to be—
> What He knows me to be—
> Alive." (p. 97.)

Dr. Horton's thoughts upon love reflect his grasp of the greater religious principles. "The wide love establishes the intense love. The love for one's fellow man, though diffused, crowns one's love for his own household, since it robs it of selfishness—and in happy love there is no selfishness" (pp. 78, 79). Or consider his penetrating thoughts upon forgiveness in the sermon, "What is True Forgiveness?" "Forgiveness, therefore, implies giving one who has done wrong a chance to make good. It is never a simple forgetting of the past; it is an opening to him of a future in which he may live down his past" (pp. 104, 105). And it is further pointed out that "Jesus never failed to let people know that the future can overcome the past" (p. 105).

The book cannot be read without a strong conviction that for Dr. Horton it is Christ only who has an answer for the problems of everyday living.

SHERMAN S. NEWTON.

THE CHURCH: CATHOLIC AND PROTESTANT. *By William Adams Brown. New York: Charles Scribner's Sons, 1935. xix, 421 pages. $2.75.*

TO any one who would keep intelligently in touch with contemporary developments in church fellowship and unity this would seem to be an indispensable book. The author, internationally known as teacher of Theology in Union Theological Seminary, has been identified for many years with practically all the larger undertakings of the Christian world.

What are some of the things done for the readers in these pages? For one thing, the author in offering us "a study of differences that matter," follows the courageous strategy of dealing with that specific class of differences that form the

contrast between Catholic and Protestant. He thus brings us to grips with the most formidable of outstanding divergencies among Christians.

Also, we are challenged to consider the relative importance of life and organization in the whole problem. "We must perceive that the question of the unity of the church is not simply or even primarily a question of ecclesiastical organization but of the possibility, more than this, of the present reality, of a common Christian life." (Preface, p. xi.)

In harmony with this emphasis Catholic and Protestant are presented not merely in terms of their attachment to "particular ecclesiastical organizations, but in the deeper sense . . . of contrasted types of Christian faith and experience." (Preface, pp. xi, xii.)

Viewed even from the vantage point of organization the contemporary Catholic world shows much variety. We see the Roman Church. But beyond that stately establishment we see also the 150,000,000 Eastern Catholics, usually designated as the "Orthodox." The Russian Church is the most typical representative of this "Orthodox" Catholicism. Then there are the 400,000 "Old Catholics," separate from Rome in organization since 1870. And there is the remarkable group known as the "Anglo-Catholics" within the Anglican and kindred churches.

As between Catholics and Protestants, what, after all, are "the differences that matter"? To the author these "are two and only two: those which make fellowship between the members of the church impossible and those which inhibit their common action" (p. 78).

Fellowship is hindered by different concepts of personal piety. The mystical, contemplative character of much Catholic religion often seems hopelessly at odds with the prevailing Protestant emphasis on "practical" religion.

Fellowship suffers more seriously still from differing attitudes toward the ministry and the sacraments. "To the Catholic the ministry is a priestly caste, endowed with supernatural power not shared by the laity. . . . For the Protestant the ministry is that part of the universal priesthood to which God has granted prophetic gifts" (p. 87).

Common action is made difficult by the claim of the Roman Papacy to be the divinely ordained government for all Christians. This claim is rejected by all Protestants and by all non-Roman Catholics.

Common action is crippled by radical differences regarding the Church's social responsibility. Here the line of cleavage takes unexpected turnings. Most Protestants are in principle at one with Rome in acknowledging a churchly responsibility in setting standards for society as well as for individuals. But Lutherans and the great body of Catholics known as the "Orthodox" agree with one another in holding that the Church should confine itself to public worship and the cultivation of personal piety. In that connection, however, it is significant that the leaders of the Russian Orthodox Church, facing the task of rebuilding their dismembered communion, are realizing that "they can no longer escape the demand for a religion that will have a definite social message" (p. 195).

Against all difficulties the author brings into view two driving incentives to Christian unity. The incentive of need is summed up in a quotation from the late Bishop Brent, " 'The world is too strong for a divided church' " (p. 396). Specific under this general realization is the demonstrated fact that only by a united voice can the Church avail for world peace and for a better social order.

There is the incentive of hope. This derives its significance from the fact that a common Christian life beneath any and all differences is more and more acknowledged in every quarter of the churches. It would seem that there must be ways for the adequate embodiment and expression of a reality so vividly sensed.

It is worth remembering that the Roman Church, contrary to much popular opinion, does not "un-Christianize" the rest of us. We are regarded as actual members of the true Church, though from the Roman point of view in imperfect relationship. And the Orthodox communion gladly recognizes Protestants as fellow Christians.

The book cites instances of fruitful workings together of the Roman Catholic and Protestant Churches, notably in the field of scholarship and in some programs of social action.

Of recent years two world conferences, though without participation by the Roman Church as such, have registered advance toward Christian unity. These were at Stockholm in 1925 and Lausanne in 1927. Touching upon these with some fulness, Professor Brown's book has also a definite outlook toward the World Conference on Faith and Order (including also Life and Work) to be held at Edinburgh in 1937.

The final chapter makes clear that the author has in view nothing less than the "organic unity" of Christendom as an ultimate goal. He argues convincingly that organic unity does not imply mere uniformity of belief and practice, or even of organization. Organic unity might be "federal" in the sense of having a central government supreme in its own functions, but with the several church bodies autonomous within their own fields.

The various types of faith and experience, finding their sharpest noticeable contrasts in Catholicism and Protestantism, are regarded by the author as essentially complementary. As such, the sum total of their respective contributions would enrich the Church of the future.

In the meantime steps should be taken to remedy the deplorable ignorance of the rank and file of Christians regarding "the spiritual values in any other type of religious experience than their own." Leadership in such re-orientation should, in the author's opinion, be taken by theological seminaries, both Catholic and Protestant.

As one reflection, it would seem that readers directly acquainted with the works of Emanuel Swedenborg should feel at home in the general sympathetic approach represented in this book. Swedenborg bore uncompromising witness against certain developments of the Roman Church. But he did discern some phases of Catholic piety which he regarded as indispensable to the building of a future Christianity. Swedenborg too was cognizant of the divisive state of Christendom.

Over and over he declared that the one basic cause responsible for the turning of legitimate variations into actual divisions was a departure of the church from the Christian quality of life.

The point just mentioned links closely with the most searching note of Professor Brown's plea. He says, " . . . the path that leads to the church of the future must be entered by humility and repentance" (p. 66). "It is because in the days when the church was all-powerful she was proud while she preached humility, selfish while she inculcated generosity, tyrannous while she talked of justice, divided when she spoke of brotherhood—that men, weary of such hypocrisy, have turned to other guides" (pp. 393, 4).

Some feel that organized religion is pitiably limited to the depth and extent of the ranges of life it is now affecting. To such the objectives of larger unity in Professor Brown's book suggest hopes of a definite kind.

Gracious indeed are all blessings diffused by churches in their quiet Bethanies. But around us elemental forces join in struggle, and passion meets passion in characteristic setting of midnight and storm. Nothing will serve us but a Presence dominating the wind and wave. While millions of worshippers raise their *Te Deums* to God's praise, other millions press forward to the strains of the *"Internationale,"* the famed marching song of earth's disinherited. Many of these are convinced that "religion is the opiate of the people." To tear that inscription from the Red Square of Moscow might be some appeasement of devout indignation. But what power shall erase it as a conviction seared into despairing hearts? Only a new touch from Christian hands washed in innocency and strengthened in justice.

The collective tragedy is not all. The heart, too, knows its own bitterness, and derives no healing from mere brisk busyness, religious or otherwise. All stirrings that foretoken fellowship are freighted with hope. But conviction deepens that only a supreme effort will count.

EARL C. HAMILTON.

THE GENIUS OF SWEDENBORG. *By Rev. E. A. Sutton, M.A. London: Swedenborg Society, 1935. 39 pages. Paper, 6d. Cloth, 1s.*

THIS brief discussion of salient teachings of Swedenborg appeared as an article in *The New-Church Magazine* for July-September, 1935. In booklet form it is prefaced with an appreciation of Swedenborg as a thinker by the present Swedish minister at the Court of St. James.

The title does not prepare one to find what one does. In the very brief biographical sketch of Swedenborg there are some characterizations of his genius and powers; but for the most part the booklet is a résumé of his leading theological doctrines. This résumé has merits. For one thing, it is a fresh interlinking of the doctrines presented; for another, the language is plain and "human"; and for a third, the ideas are stated broadly for easy introduction.

The successive headings in the résumé are: God, God and the Universe, Immortality, Swedenborg's Mission, The Spiritual World, Judgment, The Life of Heaven, Organic Unity of Heaven, Hell, The "Golden Age," Sacred Scripture, The Lord Jesus Christ, and The Divine Providence. On the basis solely of this list of topics, one would be warranted in the criticism that the teaching about the other world is made too predominant a part of Swedenborg's theology as a whole; perhaps the thought is to give it prominence as the most popularly interesting of his teachings. Yet it does not begin to occupy so much space in his books as do other aspects of his teachings; and in his own great summary of his doctrines, *True Christian Religion,* it occupies a subordinate section.

Where so much is attempted in so little space, it is hardly gracious to point out one-sidedness or omissions. But to state Swedenborg's doctrine about the Lord without a word about the process of glorification of His humanity, is hardly to deal with that doctrine as it stands, or to make the associated discussion of the Trinity mean what it should. There is a good deal of characterization of the doctrines instead of presentation; eulogy is a temptation where considerations of space keep one from presenting a teaching with a fulness which would be impressive.

To stress the fact that Swedenborg conceives of God as immanent and not only transcendent, this concept is said to be in line with the best philosophical thought from Spinoza onward, a statement which may easily give the reader the impression that Swedenborg is pantheistic. Swedenborg's mission is so presented that the object of it is made to appear to be disclosures about the world to come, according to the partial statement of object at the end of the preface of *Heaven and Hell,* and not also disclosure of the Word's spiritual sense and publication of the religious doctrines of the New Church, according to the more central statement in *True Christian Religion,* No. 779. On the subject of the Sacred Scripture Mr. Sutton's main concern is with the language in which a book is written if it is a Word of God, namely, the language of correspondences taken from the relationship existing by creation between things of the spirit and objects and processes of nature. The implication is that an interpretation of Scripture by a command of a knowledge of correspondences is the only way of understanding Scripture; it is of course the only way of understanding the spiritual sense of Scripture. Mr. Sutton emphasizes the contribution which Swedenborg made to the doctrine of Providence in stating great laws of Providence, but he leaves the reader feeling that Providence has principally to do with the conquest of evil.

We doubt whether an accurate statement of even a few of the teachings of Swedenborg can be made in so small a space. It is attempting to put a trunkful into a small handbag. Nor is it possible to bring out significances.

WILLIAM F. WUNSCH.

The NEW CHRISTIANITY

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